

the Instructor

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the Instructor

April, 1953
Volume 88 Number 4



OUR COVER

BECAUSE April 6 marks the 76th anniversary of the dedication of the St. George Temple, we have reproduced on the front cover a photograph of that magnificent building.

Plans for the Temple were approved by President Brigham Young in 1871, and ground was broken on November 9 of that year. The site was dedicated by George A. Smith.

Because of seepage, the ground was too soft for the foundation. However, with pioneer resourcefulness, William Carter and others made a pile driver out of a cannon barrel, which was poured full of lead. A hundred tons of rock were driven into the ground and the work proceeded.

On April 1, 1874, President Young laid the cornerstone. During the winter of 1877 he spent three months teaching temple workers all the rites, ordinances, and procedures of temple work, as these matters had been taught to him by the Prophet Joseph Smith.

Daniel H. Wells dedicated the completed Temple April 6, 1877, at the 47th Semi-annual Conference of the Church, which was held that year in St. George. The architect of the Temple was Truman O. Angell; its first president, Wilford Woodruff.

Photo is through the courtesy of the Deseret News.

—K.S.B.

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The Instructor is the official organ of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints and is devoted to the study of what to teach and how to teach according to the Restored Gospel.

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THE DESERT SUNDAY SCHOOL UNION

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THE MAN OF GALILEE

By President David O. McKay



"Incline your ear, and come unto me: hear, and your soul shall live, . . ."
—Isaiah 55:3.

Jesus is revered and worshipped by all Christian nations and classes of individuals. "Whatever may be the surprises of the future," writes Renan, "Jesus will never be surpassed."

During the approaching Easter-tide, millions of people speaking different languages and cherishing various ideals, will commemorate the resurrection of our Lord and Savior. This is really a wonderful fact after the lapse of nearly two thousand years, because, from a human standpoint, we know so little about Him.

What we have of His teachings is so little that we can put it into a vest-pocket edition. Yet, John tells us that if all He said and all He did were written, the world itself could scarcely contain the volumes. In comparison to that, think how little we have: how little we know from the human standpoint; yet, no being has ever been on the earth who has wielded a thousandth part of the influence that this Man of Galilee wielded throughout the world. Nearly two thousand years have gone, and today He is acknowledged as the one peerless person among all mankind.

Wherein lies the secret of His greatness? We do not honor Him as a great discoverer nor as a scientist, nor as a literary genius, nor as one noted in the realm of art, nor as one distinguished in the realm of invention, in statesmanship or war; in fact, in none of the realms in which the men and women of the world have won their laurels do we pay deference to Jesus.

We revere Him because His wisdom and spirituality comprehends and exceeds that of all others.

His Example

He has said, "I am the light of the world: he that followeth me shall not walk in darkness but shall have the light of life." (John 8:12.)

He also said to His disciples, "I have given you an example, that ye should do as I have done to you." (John 13:15.)

Consider for a moment His example in regard to the following fundamental principles:

First, *Reverence for God*; second, *Peace*; third, *Good Will Toward*

A cathedral without windows, a face without eyes, a field without flowers, an alphabet without vowels, a continent without rivers, a night without stars, and a sky without a sun—these would not be so sad as a world without a Bible, or a soul without Christ.

—James L. Gordon.

Men, or, to express it in another way, *Godliness, Happiness, Brotherly Kindness.*

The First Principle

The first principle, *Godliness*, Jesus exemplified every hour of His earthly existence. On the banks of the Jordan at the beginning of His ministry we hear Him say to John, the forerunner: "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." (Matthew 3:15.)

On the Mount of Temptation, with earthly power and the riches of the world thrown at His feet, we hear Him say in sublime majesty, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matthew 4:10.)

Before choosing the Twelve He spent the night in prayer, supplicating His Father in heaven for guidance.

When He taught the disciples to

pray, He included in the first petition Godliness, "Hallowed be Thy Name."

Addressing the Twelve at the Last Supper He said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

In the Garden of Gethsemane He said, "Father not My will, but Thine be done."

After the resurrection He admonished, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." (John 20:17.)

The Second Principle, Peace

Peace has been defined as the happy, natural state of man, the "first of human blessings." Without it there can be no happiness, and "Happiness," said the Prophet Joseph Smith, "is the object and design of our existence: and will be the end thereof if we pursue the path that leads to it."

"Blessed are the peacemakers," said Jesus, "for they shall be called the children of God."

Toward the closing scenes of His life He said to His disciples: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33.) On the same occasion he said: "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you." All through His life Peace was on His lips and in His heart, and when He came forth from the tomb and appeared unto His disciples, His first greeting was "Peace be unto you."

Peace as taught by the Savior is

exemption from individual troubles, from family broils, from national difficulties. Such Peace refers to the person just as much as it does to communities. That man is not at Peace who is untrue to the whisperings of Christ, the promptings of his conscience. He cannot be at Peace when he is untrue to his better self.

When he transgresses the law of righteousness, either in dealing with himself by indulging in passions or in appetites, in yielding to the temptations of the flesh, or whether he is untrue to trust in transgressing the law of righteousness in dealing with his fellow men.

Peace does not come to the transgressor of law. Peace comes by obedience to law, and it is that message which Jesus would have us establish among men . . . peace to the individual that he may be at Peace with his God; perfect harmony existing between his Creator and himself; perfect harmony existing between himself and law, the righteous laws to which he is subject and from which he never can escape; peace in the home—families living at peace with each other and with their neighbors.

Jesus' Example Regarding Brotherhood

The word that expresses good will towards men is *Brotherliness*.

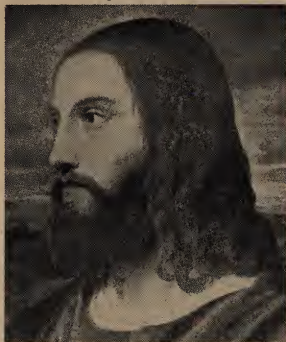
Though Jesus gave his message particularly to the chosen house of Israel, He knew no nationality, neither was He a respecter of persons.

Not only toward the poor and helpless, but also toward the rich He manifested *Brotherliness*. To the well-to-do but despised publican, Zacchaeus, He said, "Zacchaeus, make haste and come down; for today I must abide at thy house," and before the day was ended Zacchaeus, inspired as he had never been before with a desire for *Brotherliness*, said: "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold." Seeing that the spirit of the Gospel had entered his heart, Jesus answered: "This day is salvation come to this house." (Luke 19:5, 8, 9.)

His Teachings, Applicable to Modern Age

I have said that from a human standpoint it is surprising since we know so little about the Redeemer, about whom so little is written, that His power and influence are still so potent throughout the world. But from a divine standpoint, there is no surprise.

A few years ago there was a boy among boys who saw Him, who heard Him, who received His teachings. Joseph Smith, the Prophet, saw the Redeemer, and he has given that testimony to the world, has re-



Painting by Tiziano Vecellio

The man from Galilee, the one peerless person.

corded his message, and emphasizes again the eternal truth that Christ's teachings are divine, and as applicable to the civilized world today as to the people among whom Jesus walked and talked.

Fundamental in all of Christ's teachings was the crime of wrong thinking. He condemned avarice, enmity, and jealousy in the mind as vehemently as He did the results that avarice, enmity, and jealousy produce. Modern psychology proves the virtue of such teachings. It confirms also His teachings regarding the injury that follows the harboring of hate. He who harbors hatred and bitterness injures himself far more than the one towards whom he manifests these evil propensities.

Equally applicable to present conditions are His teachings regarding the value and sacredness of human

life, the virtue of forgiveness, the necessity of fair dealings, the crime of hypocrisy, the sin of covetousness, the saving power of love, the immortality of man.

His teachings regarding arbitration as a means of settling difficulties if applied by warring nations, would do away with war. "If ye have aught against a brother, go to him" is as true today as when Jesus taught it. So also is the paradoxical saying, "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." (Matthew 10:39.) Not everyone that saith, "Lord, Lord, shall enter into the Kingdom of Heaven: but he that doeth the will of My Father which is in Heaven," (Matthew 7:21.) is an eternal truth, eternally applicable.

The Author of All Good Things

"Can any good come out of Nazareth?" asked the cynical, skeptical Jews, and James L. Gordon replies: "Behold there comes forth the author of all good things, and the One who makes all things work together for good. His acts are miracles. The crown of divinity rests upon His brow. The great tides and undercurrents of divine sympathy are heard in the soul cadences of His voice. The smile of Jehovah transfigures His countenance. He is the express image of the Father.

"Children cluster at His knee. Womanhood instinctively places the crown of purity upon His white brow. The enthusiasm of youth forsakes all and follows Him. The dead forget themselves and live. The lame leap for very joy. Ears that never heard thirst for the sound of His voice. Sightless eyes deny their past, and open drooping lids to the beauty of His presence. Pain, palsied at His touch, vanishes. Disease, dreading the dictates of eternal health, speedily departs. The human soul, touched, thrilled and swayed, exclaims, 'Never man spake like this man.'

"A cathedral without windows, a face without eyes, a field without flowers, an alphabet without vowels, a continent without rivers, a night without stars, and a sky without a sun—these would not be so sad as a world without a Bible, or a soul without Christ."

Don't be so busy making a living that you forget what you are living for.

—Anon.

Do you wish to find out the really sublime? Repeat the Lord's Prayer.

—Napoleon I.

Truth will ultimately prevail where there are pains taken to bring it to light.

—George Washington.

THE CONSERVATION OF HUMAN LIVES

By Milton Bennion

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

—John 3:16, 17.

THIS act of redemption we celebrate on Easter Sunday as the greatest event in the history of mankind.

The birth of Jesus was hailed with joy and thanksgiving as signifying peace on earth and good will toward men. Because of human weaknesses this goal has not yet been fully realized, but we are not without hope.

The disappointing results in the so-called Christian world have been due, in large measure, to failure of professed belief to be a real dynamic force that transforms the lives of men.

There are many honest and courageous preachers of Christianity who speak the truth boldly regardless of consequences to themselves. There have been, however, through the centuries, many timid souls who have felt the need of saying only what the financial supporters of a church would approve. Departure from this policy might leave the minister and his family without financial support to carry on his work. This fact has had much to do with the charge of the founders of communism that religion is "the opiate of the people."

One of the most eminent of contemporary historians¹ has written that the western world has been led near the abyss of destruction by an apostate Christianity.

The relative positions of wealth and human weal have often been reversed. Means and ends have been confused. Thus many human beings have been made miserable; some have become

depraved because they have not been provided with opportunities to develop their native intelligence, to engage in worth-while service, and to learn what love of God and fellow men really means.

There is a brighter side manifested by some preachers and teachers who have sincere regard for the underprivileged members of the community: the poor, the fatherless and the widows, the underfed, inadequately clothed and wanting in necessary protection against illness and premature death.

"Give me neither poverty nor riches,"² may well be a goal for most of us. Riches, however, need not corrupt an individual if he has at heart the genuine spirit of the Gospel of Christ. His wealth will then be dedicated to the service of God and his fellow men.

Thus it is possible to make a heaven on earth; this rather to spend time speculating about what the heaven of medieval thought is like. Too often some of our adult classes in the Church are occupied with such questions. If we had the answers, how much light would they throw on the duties here and now of Saints and other humble seekers after vital truth?

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.

"For my yoke is easy, and my burden is light."³

This is the meaning of dedication to the Gospel of Christ. When this has been accomplished by a disciple of the Master, service of God and mankind is no longer a burden.

The scramble for superiority in material possessions, and the desire to dominate over the lives of others, will cease. Man will then realize the supreme joy that is properly the destiny of the children of God through the redemption wrought by Jesus Christ.

¹Arnold J. Toynbee, *A Study of History*. Reviewed in *The Instructor*, Vol. 85, p. 371, December, 1950.

²Proverbs 30:8.

³Matthew 11:29, 30.



"HE IS RISEN"

By President J. Reuben Clark, Jr.

During the General Conference held in April, 1950, President J. Reuben Clark, Jr., gave an Easter address over the national Church of the Air broadcast. This message sets forth President Clark's views and testimony concerning Easter—its actuality, its significance and power. All who heard it were profoundly impressed. Therefore, the INSTRUCTOR Committee asked permission to reproduce a part of that message in the Sunday School magazine.

To President Clark, the resurrection of Jesus was a literal reuniting of the spirit and the body—an accomplishment foretold by the prophets—as Jesus had Himself declared on many occasions.

If every member of the Sunday Schools of the Church could catch the faith and the understanding possessed by President Clark, as shown in this short article, much good would have been accomplished; for to President Clark, there is no room for doubt; The resurrection that has been foretold, the pattern of which was established by our Lord and Savior on that glorious Easter morning of long ago, is an established fact—a fact as real as anything with which we are familiar in life.

We are happy to reproduce for our readers this important message.

THE central point in the great plan framed in the Grand Council of Heaven before the world was formed, was the redemption from the mortal death brought by the Fall, and this mortality was necessary that the spirits of men might be tabernacled in the flesh. (Moses 5:11.) His whole earthly career was pivoted about his atoning sacrifice, his crucifixion and resurrection. He, himself, had proposed the plan. Yet, so tutored, so led, so destined, so knowing, as the hour of his sacrifice drew near, his mortal heart grew fearsome.

In the temple, after saying, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit," he added, sensing the approaching sacrifice, "Now is my soul troubled; and what shall I say?

Father, save me from this hour: but for this cause came I unto this hour." (John 12:24-27.)

In Gethsemane he prayed: "Abba, Father, all things are possible unto thee; take away this cup from me: . . ." but then, immediately, the divinity in him rising and taking command, he said, ". . . nevertheless not what I will, but what thou wilt." (Mark 14:36; Matthew 26:42.)

As they met the Judas-led multitude coming to arrest him, Peter

I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.

—John 11:24-26.

cut off the right ear of Malchus. Jesus said unto Peter: "Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?" (John 18:10-11.)

On the cross, in the agony of expiring mortality, he cried aloud to the Father: "My God, my God, why hast thou forsaken me?" (Matthew 27:46.)

The Messiah's Place

Of the Messiah's place in the divine economy of God's universe, John declared: "In the beginning was the Word, and the Word was with God, and the Word was God. 'The same was in the beginning with God.

"All things were made by him; and without him was not any thing made that was made.

"In him was life; and the life was the light of men.

"And the light shineth in darkness; and the darkness comprehended it not." (John 1:1-5.)

To the woman of Samaria, of whom Jesus asked a drink of water

drawn from the well of Jacob, Jesus said about himself: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water . . . whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:10, 14.)

To the multitude, 5,000 strong, which he had fed with the five loaves and two fishes, he declared his place: "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." (John 6:35.)

Again as he taught in the treasury of the temple, he spoke to the Pharisees concerning himself: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.)

To the people in the temple courts, he declared: "I am come a light into the world, that whosoever believeth on me should not abide in darkness." (John 12:46.)

And in the upper chamber on the night of the last supper, discoursing to his disciples, he said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6.) He told them of his going away, saying, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." (John 13:33, 36.) On the Mount of Olives, he said: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:1-3.)

Out near Bethany, at the ascension, as a cloud enfolding him, hid him from sight of his disciples, an angel declared: "This same Jesus, which is taken up from you into

heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

Stephen, before "he fell asleep," battered to death with stones, "being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God, . . ." (Acts 7:55-56.)

He is Risen

Even as the angel said to the women at the tomb in the early morning of the resurrection:

"He is risen," and "the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." (Matthew 4:16.)

"He is risen," leaving with us the word that salvation is in him alone, "for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

"He is risen," with the glorious promise to us that if we seek first the kingdom of God and his righteousness, the things of this world will be added. (Matthew 6:33.)

"He is risen," trailing death his captive.

"He is risen," the "first-fruits of them that slept." (I Corinthians, 15:20.)

"He is risen," that all men may likewise rise, each to the station and glory to which his life and works and testimony entitle him, and when we are risen, "shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" (I Corinthians 15:54-55.)

"He is risen," that as in Adam all died, so in Christ shall all be made alive; for even "the dead shall hear the voice of the Son of God: and they that hear shall live." (John 5:25.) and hearing, shall be "judged according to men in the flesh, but live according to God in the spirit." (I Peter 4:5-6.)



Painting by Bouguereau

Courtesy of Standard Pub. Co.

"He is not here: for he is risen, as he said. Come, see the place where the Lord lay."—Matthew 28:6.

Testimony of Divinity

For well nigh two full millenniums since he walked and talked with men and from today till time merges into the eternities to come, the divine message vouchsafed to the humble Martha, "cumbered about much serving," (Luke 10:40.) shall bring joy to God's children: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believeth thou this?" (John 11:24-26.)

Then from this household drudge

came the glorious testimony, unequalled among the sayings of all others with whom the Christ mingled in Palestine, save alone by the words of the fisherman, Peter: "Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world." (John 11:27.)

May this testimony, which is also mine, grow in the hearts of all who now have it and may it come to all who yet seek till they find it, that they may have eternal life, I humbly pray, in the name of him who died that men might live, and who is now risen. Amen.

"**A**ND when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

"And very early in the morning of the first day of the week, they came unto the sepulchre at the rising of the sun.

"And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

"And when they looked, they saw that the stone was rolled away: for it was very great.

"And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

"And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

"But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you."

—Mark 16:1-7.

THE PERFECTING OF THE SAINTS

Organ Prelude: "A Mighty Fortress Is Our God," (*Organ Voluntaries*, Vol. I).

Announcements.

Opening Hymn: "We Are Sowing," No. 192, *Hymns, Church of Jesus Christ of Latter-day Saints*.

Invocation.

Hymn: "Come Follow Me," No. 14, *Hymns, Church of Jesus Christ of Latter-day Saints*.

Subject of the Evening: "The Perfecting of the Saints."

Scriptural Reading by three Sunday School students:

- I. *Ephesians* 4:11-15 inclusive.
- II. I *John* 1:4-10 inclusive.
- III. Book of Mormon: *Alma*, chapter 36 complete.

Panel Discussion (or brief individual talks, about 5 minutes each) on "The Perfecting of the Saints" (illustrated by Sunday School problems and successes in ward).

Participants: Sunday School superintendent (moderator), a member of the bishopric, and two teachers.

Introduction of Subject: "The Perfecting of the Saints," by superintendent:

THE Church of Jesus Christ of Latter-day Saints is a partnership between God and man. The first part of the partnership is perfect, and we need not worry about it. The second part includes you and me. How well are we doing? In order to answer this question, we require a standard.

Two standards immediately suggest themselves. We may compare the performance of Latter-day Saints, firstly, with the perfect pattern provided by the Savior; and secondly, with the performance of comparable groups around us. On the first scale, we are terrible, on the second, wonderful. In one sentence then—we are good, but not nearly good enough.

Life is richer and fuller in a material way in this land than it has ever been for human beings before. Each of us is served by about six horsepower, silently doing the work that used to be done by muscles. Each of us is thus served by the equivalent of forty slaves. No wonder life has become easier. This change has been made possible by "know how." This means education.

BE ye therefore perfect, even as your Father which is in heaven is perfect.

—Matthew 6:48.

Latter-day Saints believe in education. Raymond M. Hughes, President Emeritus of Iowa State College, and Professor William H. Lancelot, in their book, *Education—America's Magic*, tell us that Utah (Utah is over seventy per cent Latter-day Saint) is first in education by a wide margin. According to them, Utah easily outclasses all other states in over-all performance in education. Dr. Thorndyke, Professor Emeritus of Columbia University, determined the origin of America's men of science and achievement at the request of the Carnegie Foundation for Educational Advancement. All included in *Who's Who in America*, *Leaders in Education*, and *American Men of Science*, were classified according to place of birth. The number of distinguished men in achievement or in science or in both in proportion to the population was determined for each state in the Union. In the number of men of achievement, Utah was the highest and led the nearest state, Massachusetts, by about twenty per cent. In the number of men of science, Utah was the highest and led the nearest state, Colorado, by about thirty per cent.

These findings will not surprise those who know our teachings that "the Glory of God is intelligence"

and that "we are saved no faster than we gain knowledge."

Latter-day Saints are interested, not only in the general education to be had in the schools of learning, but they treasure, as the pearl of greatest worth, the knowledge of God's plan of life and salvation. The Sunday Schools offer a program of twenty-nine courses to give our people an understanding of the Gospel of Jesus Christ. In the understanding of the Gospel we are comparatively good, but we know very well that we are not as good as we should be. As mortals we have our problems as well as successes.

Let us consider then some of these problems and successes.

Suggested Items for Discussion (one or more per speaker):

- I. What is the population of the ward and what is the average attendance in Sunday School? Outline the organization of the enlistment program.
- II. What should be done to improve the physical needs of Sunday School rooms and materials, library, blackboards, etc., for Junior Sunday School as well as for Senior Sunday School?
- III. How well do we take care of non-members in our community? Do we invite them to Sunday School, and if so to which class?
- IV. What is the age group of greatest attendance in our ward? What is the age group of least attendance? What can we do about it?
- V. What are the positive plans of the Superintendency for helping teachers who have problems in classes? What are the problems? How do teachers get help from the stake board and yearly convention and our monthly magazine, *The Instructor*? (Concluded on opposite page.)

Using an effective teaching technique, Sheldon Christenson outlines the entire lesson beforehand on newsprint sheets.

By Hazel West Lewis

ONE doesn't go to Brother Sheldon Christenson's Gospel Doctrine class to sit and listen passively.* More likely, he goes to participate or as the saying goes "he wants to get into the act."

Sheldon Christenson of Indian Hills Ward, Monument Park Stake, has had a wealth of experience in Sunday School work. When asked what positions he had held in Sunday School, he answered, "Well, just about every position — superintendent, assistant superintendent, teacher training leader and teacher in wards in Utah and California." One hesitates to ask him just what position he liked best but judging from his enthusiastic way of talking about his Sunday School one would surmise that teaching was one of his favorite positions.

One of Brother Christenson's strong points is his excellent preparation. He reads widely from the standard Church works and other Church publications and makes good use of them as reference materials in his lessons.

As he goes about the preparation of his lesson from the manual which he follows very closely, he outlines the entire lesson on sheets of a specially prepared pad of newsprint about 2½ x 3 feet which he places on an easel. This outline is kept in front of the class as the questions are read and discussed.

Brother Christenson prefers this method to the use of the blackboard

*Since interviewing Brother Christenson, the class has been divided and Brother Christenson teaches the Parent and Youth course.



Photo by Ray G. Jones

"GET INTO THE ACT"

inasmuch as he can get the whole lesson outlined before coming to class. And, he added, "When another ward is using the classroom, it is hard to get in to get my work on the blackboard."

Many ways of presenting the material are utilized by Brother Christenson. The writer was in attendance at a class when part of the material was given by tape recording. Two members of his class asked and answered questions on infant baptism. Scriptural references were read and discussed during a ten-minute interval.

Brother Christenson believes that visual aids can be as effectively used in the Senior Sunday School as in the Junior Sunday School. A most interesting and informative chart on the "Way to Perfection" was made and used in one class. His son Richard, who possesses a talent for art work, made the chart.

When asked how he got such splendid participation on the part of the class members he said, "If the presentation of the lesson is properly made and supplemented with visual aids, participation will be enthusiastic and voluntary."

THE PERFECTING OF THE SAINTS (Concluded from opposite page.)

VI. Problems of getting teachers. Finding talented mothers and grandmothers for Junior Sunday School work. How well is the pre-teacher training course working?

Closing Hymn: "Do What Is Right," No. 27, *Hymns, Church of Jesus Christ of Latter-day Saints*.

Benediction

Organ Postlude: "O Fairest Church

of Christ," (*Organ Voluntaries*, Vol. I).

—Committee:
Alexander Schreiner
Henry Eyring
Lucy G. Sperry

SET ATTAINABLE GOALS

Conducted by Wallace G. Bennett

GOALS ACHIEVED, EXTENDED

As his grandfather did before him, Superintendent Ralph Ballantyne Stratford, Laurelhurst Ward, Columbia River Stake, feels that all members of the Church should be in Sabbath School on Sunday morning. When Brother Stratford became ward superintendent on October 1, 1952, the attendance was 230. He immediately set up attendance goals of 300 by January 1, 1953; 400 by July 1, and 500 by January 1, 1954.

The first goal was achieved with an enrollment of 327. It is expected that the 400 goal will be reached before July 1. Brother Stratford reports that a live enlistment director, Lowell C. Jensen, working closely with the ward teachers, will be in a large measure responsible for the success of the program. He adds that a good faculty helps tremendously.

Superintendent Stratford believes in goals. He feels that the setting up of attainable goals is an interesting stimulus to the Sunday School and the ward. A Laurelhurst Ward slogan is "Let's go to Sunday School."

Who was Superintendent Stratford's grandfather? He was Richard Ballantyne, who organized the first Latter-day Saint Sunday School in the Rocky Mountains, in Salt Lake Valley December 9, 1849.

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SMALL SCHOOL, BIG ACHIEVEMENTS

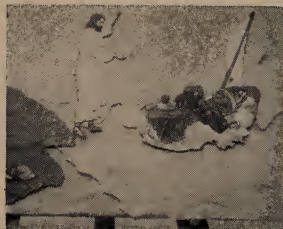
Hamilton Branch in the Missoula district, West Central States Mission, may be small in numbers, but it achieves big things in its Sun-

day School. At least three are worth mentioning.

When Superintendent Donald T. Blodgett set out to get 100 per cent *Instructor* subscriptions among the officers and teachers, some told him they did not have the money to spare. A Christmas card drive was organized. Proceeds went to buy *Instructor* subscriptions. The coveted 100 per cent goal was reached.

Average attendance is 75. At "Bring a Friend" Sunday there were 144 present.

The chorister, Mrs. Geneva E. Wright, uses flannelboard pictures to illustrate the songs of the month. Mrs. Maurine Hughes, Sunday School librarian, made the picture used to illustrate the song, "Jesus, Savior, Pilot Me." The colors, blue for the water and sky, and brown and tan for the ground, were very



The flannelboard picture.

pleasing. Children and grownups were impressed and asked to have it repeated the following Sunday. Flannelboard pictures have been used to illustrate songs on Thanksgiving, July 24th and prayer.

Brother Blodgett's assistants are Dale Huskinson, and Max Bowen.

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DEVOTED OGDEN MUSICIAN

Serving with her husband, Superintendent Reed Gammell, in Mount Ogden Stake is Sister Maggie Gammell. She is stake Sunday School chorister.

Sister Gammell is a pianist and teacher of piano who finds her professional services always in demand with never enough time to



Maggie Gammell

take care of those desiring her instruction. Adjudicators for the National Guild of Piano Teachers rate her students among the highest in the intermountain region.

Her church music service began at the age of 13 when she was organist for the Primary in the Mt. Pleasant North Ward. She has served as organist for auxiliary organizations in as many wards as she has lived. She has organized and directed ward choirs and mutual choruses. In 1927 her ladies' chorus from the Mt. Ogden 12th Ward won the Church-wide MIA contest.

Brother and Sister Gammell look forward with eagerness and enthusiasm to their Sunday School work.

Talented wives like Sister Gammell achieve much, and are in a large measure responsible for what their husbands achieve too.

Her husband feels she understands the hymns and has the innate ability to glorify them when directing a congregation.

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100 PLUS PER CENT CONVENTION ATTENDANCE

In the first 100 per cent convention attendance showing since World War II (We're confident we'll be corrected if in error), University Stake of Salt Lake City reported 280

If there is a particularly outstanding performance in some phase of Sunday School work being done in your stake, ward or branch, will you report it to Brother Bennett, who should be addressed:

Wallace G. Bennett,
The Instructor,
50 North Main Street,
Salt Lake City 1, Utah.

enrolled and 288 present. F. Wayne Roskelley is stake superintendent and J. Quayle Ward is stake president.

The convention began with a 7:00 a.m. breakfast for the visiting general board members. The food and the spirit set the stage for a successful day.

How was the record made? President Ward called each bishop to remind him of the convention. The bishops were told that all members of the stake presidency would be present, and the attendance of all bishoprics would be appreciated. The bishoprics gave the same message to the superintendencies, who passed it along to the teachers. There were 11 alternate teachers present. "A spiritual drive, and an outlook to support the policies of the Sunday School board," were reported by visitors.

Leadership at its best! Congratulations!

• • •

TOP TEACHER TRAINING

East Jordan Stake has a varied and complete teacher training program which has improved the Sunday School standards in each of its wards.



Earl D. Evans
stake teacher trainer.

There is a teacher training class in each of the nine wards in the stake. Brother Evans reports each ward has a qualified teacher trainer. Each teacher training class is building a word library. All classes have work nights to make visual aids for the teachers in service.

Graduation requirements are being met by each group. These requirements include: complete a file or scrapbook; give an illustrated lecture; give a 2½-minute talk; contribute a visual aid for the word library; and miss no more than three class periods. Each ward is planning a graduation program, at which time trainees will give demonstrations.

The results of the program have been beneficial because: teachers are recruited in greater numbers,

and are more qualified to teach; the teacher turnover has been drastically cut; the Gospel is presented more effectively; Sunday School attendance has been improved; classroom discipline and attention is better; there is more interest in becoming Sunday School teachers. All of these result in stronger testimonies.



Sally Lester

group finishes next month, the program will have graduated 266 teachers since 1949. He has been in Sunday School work in one capacity or another for 28 years.

Brother Evans' cafe is advertised as "The Place Where Beer and Tobacco Are Not Sold." Despite claims that he could not make a living with such a program, he has paid for his home, bought the building housing his cafe, and sent three children on missions. He feels that the Lord blesses those who strive to keep His commandments.

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EAST CACHE VISITOR STIMULATES

Sunday School workers in East Cache Stake receive a *Visitor* at frequent intervals to keep them on their toes. The *Visitor* is published by the stake superintendency at least once each quarter.

Bliss H. Crandall, stake superintendent, reports the purposes of the publication are to: acquaint ward superintendents with current objectives and commendable procedures; present a summary and comparison of statistical reports; announce special events; keep wards advised of stake board changes.

Three hundred and fifty copies are distributed to all Sunday School workers in the stake, including the stake presidency and high council, and all bishoprics.

Responsibility for publishing the *Visitor* is rotated among the members of the stake superintendency. Sister Doris Reeder, stake secretary, compiles statistical reports and does the stenographic work on each issue. The proposed contents are discussed at board meeting where all members of the board offer suggestions. Wade G. Dewey and Rudger H. Daines are assistant superintendents.

It is no wonder that ward and stake Sunday School workers look forward to receiving their *Visitor*.

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PRAYER OF THE MONTH

"Heavenly Father, help the teachers that they may come prepared. Bless the bishop and his helpers, that they may help us. And Heavenly Father, bless Brother Benson that he may do his duties good."

These gems were expressed by David Jones, 8 years of age, in the Lorraine Ward, Grant Stake Junior Sunday School. May all who deal with youth measure up to the trust in them.

COMING EVENTS

April 5, 1953

First quarter reports due.

April 4, 5 and 6, 1953

General Conference,
Salt Lake Tabernacle.

April 5, 1953

Sunday School Annual
Conference,
Salt Lake Tabernacle
7:00 p.m.

April 5, 1953

Easter Sunday

May 10, 1953

Mother's Day

June 5, 1953

Second quarter reports due

June 7, 1953

Evening Program conducted
by Sunday School

PASS IT ON

HAVE you had a kindness shown?

Pass it on.

'Twas not given for thee alone;

Pass it on.

Let it travel down the years

Let it wipe another's tears

Till in Heaven the deed appears—

Pass it on.

—Author Unknown.

Do little things now; so shall big things come to thee by and by asking to be done.

—Persian Proverb.

SUGGESTED SPECIAL PROGRAMS

EDITOR'S NOTE: If you have a question on Sunday School procedure, submit it to your stake or mission superintendency. If this superintendency would like more information regarding the query, then it should be directed to: Question Box, *The Instructor*, 50 North Main Street, Salt Lake City 1, Utah.

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ARE PROGRAMS FOR SPECIAL SUNDAYS TO BE FOLLOWED?

Q. *From time to time recommended programs for such special Sundays as Easter and Mother's Day appear in The Instructor. Does the General Board wish every Sunday School in the Church to follow these programs as outlined?*

A. Programs for Easter, Mother's Day and other special Sundays printed in *The Instructor* are suggested only. If the local superintendency feels that it can improve on the printed outline, then they are encouraged to do so. The General Board's outline is given with the thought of being helpful.

However, if a locally prepared program is to be presented, care should be given to see that it is in keeping with the Restored Gospel of the Master. Musical numbers that would be more fitting in the ballroom should not be presented in the Sabbath School. The General Board also counsels against long addresses in place of a special program, particularly where there are small children in attendance.

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WHAT DOES "ELECTIVE" MEAN?

Q. *What is meant by "elective course"? In a recent issue of The Instructor, I noted that the following were listed as "elective": "Principles and Practice of Genealogy," "Teacher Training," "Parent and Youth," and "Teachings of the Old Testament." Does "elective" mean that the superintendency may elect to*

provide or not provide these courses?
—Burley Stake.

A. By "elective" is meant that these courses should always be provided, where feasible, but that adult ward or branch members be given the choice, or election, as to which course they would like to take. This choice should be made at the beginning of the year. Adults should be encouraged to remain in the same class throughout the year, once the choice has been made. By "elective," the General Board did not intend that Sunday School members each Sunday would elect which class they would attend.

Some wards and branches are not large enough to organize classes for all the outlined Sunday School courses for a given year. In such cases, the superintendency should check the list of the courses carefully and so organize the classes so that all pupils will sometime study each course listed from the Nursery to the adult level.

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MAY CLASS CHOOSE COURSE?

Q. *We have noticed that in some Gospel Doctrine classes the choice of a course of study has been left to the class members. What is the General Board's attitude on this question?*

A. The General Board is emphatically against such a practice. Ward superintendencies should guard against it. Your General Board recommends and urges that every class in the Sunday School, including the Gospel Doctrine class, should follow the outlined course of study. (See list of 1953 courses, December, 1952 *Instructor*, Inside Back Cover.)

One of the difficulties arising from a choice of a non-prescribed course of study is that the following year the class might be on the same subject as the one just completed.

For example, the recommended Gospel Doctrine course for 1953 is "Teachings of the Old Testament." Suppose the teacher or class decides to study the Book of Mormon instead. It is possible that the 1954 course might be on the Book of Mormon. There is an even greater objection to choosing a course in the class. Such a practice brings a possibility of the class getting into subjects that are afield from the Restored Gospel.

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WHAT ABOUT ATTENDANCE AWARDS?

Q. *What is the General Board's attitude regarding perfect attendance awards?*

—West Utah Stake.

A. There is no objection to a superintendency's presenting little mementos or other recognitions to Sunday School members attaining a perfect attendance during the year. But care should be given not to over-emphasize these awards. Faithful attendance at Sunday School should always be encouraged. But there are occasions when it would be more proper for the child to remain home than to attend Sunday School. No one who is ill, particularly with a contagious infection, should attend Sunday School. He is not only impairing his own health but also exposing others.

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WHAT OF SERIAL STORIES?

Q. *Is there any objection to a teacher's reading a continued story to the class, once she has completed the lesson presentation?*

A. Yes. The 45 minutes allowed for classroom discussion should be devoted to the lesson outlined. A good, prepared teacher will dis-

(Concluded on opposite page.)

THE NEED FOR DIVINE GUIDANCE*

By George W. Romney



THE Bible contains so many eternal truths it is difficult to say which one is most important. However, the one expressed in the first chapter, fifth verse of James probably has had the greatest impact on my life. It contains a glorious promise and an infallible rule for resolving our uncertainties of fears arising from lack of knowledge or understanding. It reads:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed."

Acting on this principle, I have gained a priceless possession—a knowledge that God, our Father in heaven, lives; that Jesus is the Christ, having been His only earthly son.

Also, I have obtained this wise formula useful in resolving many perplexing problems in my own life.

Life today is far more complex

and baffling than it has ever been. The expansion of man's knowledge has surpassed his ability to comprehend more than a fraction of what is known. Then, too, everything we know on earth exists in an imperfect form. Thus, the need for Divine guidance is understandable. As a businessman, I am aware of the need for wisdom in dealing with complex matters that involve the lives of others. Decisions affecting

THE word of God will stand a thousand readings; and he who has gone over it most frequently is the surest of finding new wonders there.

—J. Hamilton.

their material and social welfare must be made that require more knowledge than anyone can obtain in a lifetime.

Because of my religion, I have used this wise formula when making some personal decisions. It has worked, not immediately in some cases, but with such certainty that I have known of its fulfillment.

I know it will work for anyone, regardless of his religion, race or status, because its conditions can be met by anyone.

To me, it is as natural to use this formula in seeking economic, social, and political guidance as in matters of faith and worship.

In my opinion those individuals and institutions reflecting the greatest degree of spiritual and moral truth are eventually the most successful. I agree with Thomas Carlyle who said, "It is the spiritual always that determines the material."

The most obvious proof of this is our own country. Its political institutions were founded on certain basic, spiritual and moral truths.

They have helped shape our economic and social institutions which, while far from perfect, have

given us the greatest material abundance in history. In the long run, spiritual progress and material and social progress go hand in hand.

However, even America has realized only a few of its potentialities. Furthermore, our superior material abundance is threatening to destroy the very spiritual foundation on which it rests.

Either we go forward in applying spiritual and moral truths to our lives and institutions, or we fall back and lose the greatest opportunity any people ever had.

We face constant change. The tensions and uncertainties that result can be replaced with confident serenity by truths God has revealed to guide His children, and by asking Him for wisdom where additional personal guidance is needed.

Considering the extent to which our actions fall short of the guidance God gives, I am comforted by two thoughts:

A poet encouragingly wrote, "I aspired, and though I achieved not, I was satisfied."

The late and great William S. Knudsen said to me, "No man can stumble sitting down. When we stumble, we are at least trying."

*As published in the *Detroit Free Press*, March 9, 1952.

ABOUT THE AUTHOR

GEORGE W. ROMNEY, a son of Mr. and Mrs. Gaskell Romney, was born in Colonia Dublin, Mexico on July 9, 1907. As a boy he was interested in horses, scouting and basketball and showed marked proficiency as a public speaker. This talent was developed until he is now a most sought-after speaker.

Determining early that he desired to serve on a mission, he became employed as a lathe operator and earned the money necessary to support himself on that mission. He was called to serve in the British mission field. After a successful mission he returned to attend the University of Utah and George Washington University.

After his graduation he stayed in the District of Columbia to act as secretary to Senator David I. Walsh of Mass. For the next ten years he was a legislative representative for the Aluminum Co. of America. Then he was head of the Automobile Manufacturers Association until he was later promoted to a vice-presidency of the Nash-Kelvinator Corp. and is now a member of its board of directors. He is the president of the new Detroit Stake. He married Lenore LeRoy Knut, and they have two daughters and two sons: Lynn, 17; Jane, 14; George S., 11; and Willard S., 5.

His hobbies are playing golf and tennis with his children.

QUESTION BOX

(Concluded from opposite page.)

cover that this is all too little time to present the lesson fully. The ward superintendency should visit classrooms periodically to learn what is being taught. Reading of serial stories should be discouraged. Such a practice usually indicates that the teacher has not adequately prepared the lesson.



“...Of Such Is the Kingdom...”*

By Thelma Bonham de Jong

NINETY of the 10,080 minutes in each week are mine! Like every other Sunday School teacher I should ask myself, how I can make each of those ninety minutes most worth while for each of the children in my class. “Time” and “human souls” are precious materials—and they are mine, all mine when I accept that call as a Sunday School worker.

We need glance only once more at our figures, 90 out of 10,080 minutes, to realize that casual, mediocre efforts are not good enough. The experiences we provide the child during those ninety minutes must be so strong, so fine, so indelibly imprinted in his young heart that he can make positive, spiritual growth during the other 9,990 minutes of the week. How shall we go about it?

The Normal Child

Every normal child is eager to learn, to help, to have a place, to be noticed, and to win approval. His desire to do always surpasses his ability to do. Shall we crush his desire by telling him he is too small, to get out of our way, or, worse yet, ignore him? Or shall we ask him to help us by doing that part of the task at hand in which he can succeed? At times, in our eagerness to accomplish much in a given time, mainly so that we may be labeled “efficient,” we make a grave error. We give the child a task merely to get him out of the way, or we tell him to sit down and be quiet.

How would you, an adult, like to be told to sit down and be quiet, or to be given a task merely to get you out of the way?

Oh, the folly of the way we assign

tasks to children! What we assign may seem simple to us and still turn out to be a Dunkirk to the inexperienced child. He then usually responds in one of three ways: he gives up hopelessly, feeling that his desire to help is completely crushed; or he will do the assigned task wrong, which will give rapid growth to the seeds of failure; or he will do the task poorly, which will make him suffer the terrible pangs of insecurity.

One experience of this kind suffices to make the child feel that he does not want to help, that he can't do it anyway, or that others can do it better than he. Then the teacher has a real problem.

The Teacher Is a Good Friend

Let me illustrate: Last Fast Sunday we had our regular testimony service in the Junior Sunday School. Those children who in previous tes-

YOU as an understanding teacher, have the privilege and the opportunity to find the way to banish fears and build confidence in the young heart.

timony meetings had come to the front and stood behind the little podium to say what they were thankful for, did not find it difficult to do it again. But some precious souls who had in their hearts a strong desire to say something, just because they had not expressed themselves before, thought that they could not walk all that distance to the front of the room all alone. The thought of standing all alone before all the other children for the first time made them forget all they had in their hearts to say. It was much easier to remain quietly in their seats.

As I looked into the timid eyes of one shy little miss, I said, “Shall I walk to the front with you?” Her bright eyes smiled up at me as her



“But Jesus called them unto him. . .”*

little hand clutched mine. The distance now seemed nothing at all with me by her side.

How could she be afraid as she faced the other children? Wasn't her tiny little hand held tightly by a strong, experienced hand of her good friend? She was sure to see the smile of approval on my face when she would have finished the task. It wasn't hard as long as she did not have to do it alone.

As she gave her simple little testimony of thankfulness to her Heavenly Father, my heart rejoiced. That was a real experience for her, a real spiritual experience that would have a lasting influence on her life.

And after she had done her best, did I leave her? Oh no; we walked back to her little chair together. Once more seated comfortably, she looked up at me, gave my hand an extra squeeze, and I understood. To an adult mind this little experience may seem simple, so simple that it is hardly worth mentioning. But to a little child, a new experience presents great difficulties.

The extra encouragement lent by the teacher the first time—it may be needed the second or third times also—may determine the direction

*Luke 18:16.

ABOUT THE AUTHOR

SISTER de Jong is Junior Sunday School Coordinator for the University Ward, Utah Stake.

the child's spiritual life will take. True, all this takes extra time on the part of the teacher; but what is an extra minute when compared with the value of helping a child to have a real spiritual experience?

Self-confidence

A few years ago I asked a youngster to do a little job for me, thinking it would be a fine, rich experience for him, and that it would

give him what he needed most—self-confidence. It would have taken me hardly any time to do it myself, but I did not need the experience. He smiled with pride when asked; then suddenly he was overcome with the fear of failure and his cheerful smile disappeared. Timidly his sad face looked up at me, as if to say that he wanted to do the task, so attractive to him, but that he was afraid. Afraid of what? Of himself.

Shyly he looked at me again, not wishing to refuse, yet not eager to try. Then he said, "I haven't done that before." That was his way of asking me to help him. We did the task together. He found that, after all, it was easy to do. The most important thing for him was that he had succeeded in his first experience of that kind. He was sure that he could do it again if asked. He now had gained the necessary confidence in himself.

Unwillingness May Be Fear

The silence and apparent unwillingness to participate that many a child exhibits is not often an outright negative attitude toward participation. It is rather the result of fears and lack of confidence cultivated and nourished in the home. You, as an understanding teacher, have the privilege and the opportunity to find the way to banish fears and build confidence in the young heart.

Too many times, in order to make a good impression on our visitors, we call on those children to perform who can do things well and easily, while many timid little souls are hurt once more because they are made to feel that they cannot do anything. Likewise, the noisy, rowdy child uses his behavior pattern as an expression to cover up what he suffers inwardly. For all the children who suffer from a feeling of inadequacy for one reason or another, the teacher must create something worth while to do, to make them feel that they are vital parts of the Sunday School experiences.

There are ways and means of reaching every child and of bringing out the very best that is in him. But this takes time, and it takes energy, for it demands careful and complete preparation.

Just think: ninety minutes in each week is yours, your challenge to help human souls, life's most precious gifts, become children of God indeed. "... for of such is the kingdom of God." (Luke 18:16.)



The experiences provided for the child in Sunday School must be so strong, so fine, so indelibly imprinted that he can make positive spiritual growth during the balance of the week.

CHILDREN

God sends children for another purpose than merely to keep up the race: to enlarge our hearts; and to make us unselfish and full of kindly sympathies and affections; to give our souls higher aims; to call out all our faculties to extended enterprise

and exertion; and to bring round our firesides bright faces, happy smiles, and loving, tender hearts.

My soul blesses the Great Father every day that he has gladdened the earth with little children.

—Mary Howitt.

HIS PRAYER

HEAVENLY FATHER, wilt thou hear me?

Bless thy little child tonight; Through the darkness be thou near me;

Keep me safe 'till morning light.

—Mary Lundie Duncan—Adapted



Suggested Mother's Day Programs — May 10, 1953

PAY TRIBUTE TO MOTHER

SENIOR SUNDAY SCHOOL

Devotional Prelude (Suggestions: "Little Mother of Mine," "M-O-T-H-E-R," "For My Mother").

Announcements and Greetings.

Song: "There Is Beauty All Around," No. 169, *Hymns—Church of Jesus Christ of Latter-day Saints*.

Invocation.

Song: "Mother Machree," (solo, duet, or instrumental).

2½-Minute Talks: "The Genesis of Mother's Day," "The Most Remarkable Mother I Know."

Sacramental Song: "How Great the Wisdom and the Love," No. 68, *Hymns—Church of Jesus Christ of Latter-day Saints*.

Sacrament Service.

The Special Mother's Day Program:

Theme: We pay tribute to mother by expressing our gratitude to her every day for the many things she does for us.

(Note: The following suggestions are merely central ideas around which appropriate 2½-minute talks can be given, according to your program needs.)

Talks: "Mother Takes Good Care of Us." (By a member of Course No. 5.) Mother feeds us and gives us nice clothing to keep us warm. We thank her, and pick up our toys and clothes to show her how grateful we are for what she does for us.

"Mother Teaches Us How to Work" (By a member of Course No. 7.) Mother teaches us how to work by having us do things around the house. We show her how grateful we are by being

agreeable and doing things when we are told.

"Mother Helps Us to be Happy."

(By a member of Course No. 9.) Mother helps us to be happy in both our work and play by giving us good advice and helping us to do things right. We show our appreciation by not complaining or making excuses if things don't turn out as we had planned.

THERE is in all this cold and hollow world no fount of deep, strong, deathless love save that within a mother's heart.

—*Felicia Hemans.*

Musical Number: "That Wonderful Mother of Mine." (solo, duet, or instrumental.)

Talks: "Mother Teaches Us to Live Close to Our Heavenly Father." (By a member of Course No. 11.) Mother teaches us to have faith in our Heavenly Father and in a life hereafter, and to live so that we will be worthy to receive His blessings. We show our gratitude for these teachings by being humble, and by praying to our Heavenly Father every night and morning.

"Mother Teaches Us to be Clean." (By a member of Course No. 13.) Mother teaches us personal cleanliness, and shows us that it is just as important to think clean thoughts as it is to do clean acts. We show our appreciation by obeying her.

"Mother Teaches Us to Help Others." (By a member of

Course No. 15.) Mother teaches us that we are happiest when we are sharing and helping others. We show our appreciation by practicing sharing, helping others, and being happy at home.

Musical Number: "Songs My Mother Taught Me," (solo, duet, or instrumental.)

Talks: "Mother Helps Us Become Adults." (By a member of Course No. 17.) We feel best when we are truly grownup and mature. We are growing up and becoming mature when we show our appreciation to mother by putting into practice all of the things she has taught us.

"Mother Teaches By Example."

(By a father from Course No. 27.) We learn more from how mother lives than from what she says. Love and understanding in a home depend upon the ability of everyone to work, grow, and pray together. We all express our gratitude to mother every day, not only by thanking her with our words, but also by showing her by our deeds that we appreciate the things she does for us.

Closing Hymn: "Shall the Youth of Zion Falter?" No. 157, *Hymns—Church of Jesus Christ of Latter-day Saints*.

Benediction.

Superintendent's Note: This program is merely suggestive, and may be altered or ignored according to your needs and desires. Special plans for the preparation, organization and presentation of your program should be made inasmuch as the Mother's Day program usually draws a large crowd. Be sure that adequate seating is arranged.

If your facilities and personnel allow, it is recommended that the Junior Sunday School participate with the Senior group. If, however, such an arrangement is not possible or desirable, a suggested program for the Junior group is provided.

JUNIOR SUNDAY SCHOOL

Suggested activities to show that Mother sets the pattern for development of character and spirituality.

We suggest that each theme, love, faith, service, etc., be printed on large cards and displayed as a child says theme.

Opening Song: "Love at Home," No. 126, *The Children Sing*.

Invocation.

Sacramental Song: "While I Drink the Water Clear," No. 9, *Latter-day Saint Songs for Little People*.

Sacramental Service.

Poem: Mother's Day:

My little calendar tells me
Today is the tenth of May.
It's very special, I understand,
We call it Mother's Day.
(Child holds up calendar
for May and points to the date.)

Theme 1: Mother teaches me to love others.

Poem:

Father, I thank thee for my Mother
And for her love that's like no other;
For her dear thought and tender care
And all that makes the world so fair.

Help me to love her as I should,
To prove my love by being good,
In all I do in work or play,
To make each day a Mother's Day.
—Author Unknown.

Group Song: "Loving Mother Kind and True," No. 1, *Happy Songs to Sing*.

Theme 2: Mother helps me to develop faith.

Poem:

Remember your prayers, little children
Both morning and evening each day.

The Lord is e'er ready to hear you,
He loves all his children to pray.

Song: "My Mother," No. 26, *Latter-day Saint Songs for Little People*.

Poem: Faith Song

First child:

God is always near me
Hearing what I say,
Knowing all my thoughts and deeds—
All my work and play.

Second child:

God is always near me
Though so young and small.
Not a look or word or thought
But God knows it all.

Third child:

God is always near me
In the darkest night.
He can see me just as well
As by the morning light.

Theme 3: Mother teaches me that service brings happiness.

Song: "I Help Mother With the Dishes," No. 133, *The Children Sing*.

Dramatize: Playing Brownie.

PLAYING BROWNIE

1. One day I got up early
2. And tiptoed down the stairs,
3. I swept the floor so thoroughly
4. And dusted all the chairs.
5. I brought the paper in for Dad,
6. And fed the cat some milk.
7. Then I combed and brushed my hair

8. Until it shone like silk.

9. When mother saw what I had done,

10. She said, "Oh me, oh my!

11. There must have been a brownie here."

12. Shhh, don't tell her it was I.

(Line 1. Wake up, rub eyes; yawn, then stretch and drop arms to sides.

Line 2. Tiptoe a few steps forward.
Line 3. Grasp imaginary broom in both hands, fists clenched, one hand approximately ten inches above the other, making sweeping motions three times in rhythm with words.

Line 4. Bend over from waist and with right hand dust imaginary chairs.

Line 5. Bend forward, pick up imaginary paper with right hand.

Line 6. Hold imaginary dish in one hand, pour imaginary milk into it.

Lines 7 and 8. Clench right and left fists, alternating hands in "brushing" motions over hair.

Lines 9, 10, and 11. Index finger and thumb of each hand forming a circle around each eye.

Line 12. Place index finger over closed lips.)

Song: "When We're Helping," No. 93, *The Children Sing*.

Song: "Mother's Day," No. 132, *The Children Sing*.

Benediction.

—Committee:

J. Smith Jacobs,
Margaret Hopkinson,
Camille W. Halliday.

If so desired the above activities could be taken into the Senior Sunday School.

If time permits a teacher may tell a story using the flannelboard. Here are several suggestions:

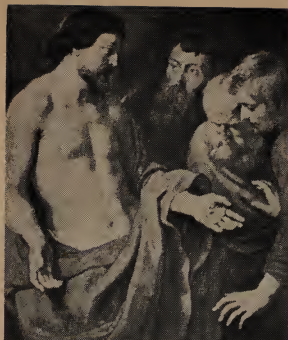
"Mother's Gift," p. 423, *A Story to Tell*.
"Moses Had a Wonderful Mother" and "Every Day a Mother's Day," May, 1952, *The Instructor*.
"Ask Mr. Bear," by Marjorie Flack, MacMillan Co., New York.

HER CHOICE

SHE could not help but wonder, one dark day,
Caught in the dull routine of broom and dish,
Wiping the baby's face, fixing the tray
For one abed and ill, if she could wish,
Would she exchange each long and thankless task
Of patching pants and scouring pots and pans
For other work? What would one ask
Instead of washing grubby little hands?
The days slipped by, too filled with baking pies
To read much more than children's dog-eared books.

Her only music now was lullabies—
She had too little time to tend her looks.
How close these four walls hemmed her hours in!
The world went by so wide, and all she had
Was here spent with this man, the toothless grin
Of one small child, and one star-eyed lad.
As she stood there, dish mop in hand, she knew
That she would choose again this role as wife
And mother of these small blond treasures too.
These walls enclosed her heart as well as life.

—Merle J. Post.



Painting by Rubens
The incredulity of Thomas.

Matthew

"As he passed, he saw Levi . . . sitting at the receipt of custom, and said unto him, Follow me, and he arose and followed him." (*Mark 2:14.*)

Levi, or Matthew, as he was known after his call to be an apostle, lived in Capernaum. A major caravan route from the East skirted the north shore of Galilee and passed through the town; therefore, the collection of taxes was an important business. Matthew seems to have been a man of considerable means. No doubt he had also acquired more than average learning, for he knew both Aramaic, the language of the people, and Greek. His work as a collector of taxes gave him an understanding of travel, commerce, and the ways of business. In the *International Standard Bible Encyclopaedia* we find the following statement:

"His ready acceptance of the call of Jesus shows that he must have belonged to that group of publicans and sinners, who in Galilee and elsewhere looked longingly to Jesus." (*Vol. III, P. 2009.*)

"The Gospel of Saint Matthew" appears to have been written chiefly for Jewish investigators and converts. Matthew's chief purpose seems to have been to prove to them by their own prophets of the Old Testament that Jesus was truly the long-foretold Messiah.

No doubt Matthew was shrewd, just and a trusted collector of taxes on the cargoes of the caravans; but he willingly gave up his work that he might engage in the far more important calling of saving the souls of men. For his great contribution,

Colored Picture Article

FOR YOUR COLLECTION . . .

By Kenneth S. Bennion.

the *Book of Matthew*, all the Christian world is eternally grateful to him.

Thomas

The name of Thomas, the apostle, is frequently found in the New Testament where other members of the Twelve are named. In the following places he is especially mentioned:

"Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him." (*John 11:16.*)

"Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?" (*John 14:5.*)

The third reference tells of the doubt that Thomas felt when the other apostles told him they had seen the risen Lord. Read *John 20:24-29*. In this short quotation, important principles were established.

From the first reference quoted above, we learn that Thomas was a courageous man. You will recall that word had come of the death of Lazarus. Jesus had continued his ministry in Perea two days after the message came, and then made known to his apostles that it was his purpose to return to Bethany. His followers knew that leaders in Jerusalem were determined to arrest and perhaps slay Him. They realized that this was a time of very great danger. But Thomas bravely said, "Let us also go, that we may die with him."

It has been said that Thomas was lacking in faith. That may well be. However, he was a man who would go wherever his convictions led him, regardless of the danger. Furthermore, he wanted to know what he should do, as shown by the second reference, above. He has sometimes been criticized for doubting the resurrection of his Lord. However, once the proof had been presented to him, he no longer doubted. Note

his words: "My Lord and my God." (*John 20:28.*)

Many of us today are skeptical about important truths. We will not accept that which we prefer to disbelieve. Thomas, on the other hand, was forthright in his doubts, open-minded in his search for the truth, and loyal to that truth when it was made known to him.

The pictures presented in this issue of the *Instructor* will have many uses throughout the year. It is suggested that they be used especially in the following courses:

Course No. 3—Lesson for October 4. (The pictures of these and other apostles will be helpful in showing that in the former Church, Jesus had helpers, just as the President of the Church in these latter days has helpers.)

Course No. 5—Lesson for May 10, "Making Others Happy." (Show that Matthew gave up a position of wealth and honor in order that he might devote his life to bringing the Gospel to others, that others might be made happy.)

—Lesson for May 17, "We Forget Ourselves by Helping Others." (All the apostles devoted themselves to helping others, and thus found joy and satisfaction in their own lives.)

Course No. 7—Lesson for June 14, "The Church Organization." (Show that Jesus selected leaders to help Him with His work. We do the same in our day.)

—Lesson for August 23, "Our General Authorities." (Here again the organization of the earlier Church may be compared with our own.)

Course No. 9—Lessons for November 15, 22, and 29. (Show that wherever Jesus has organized His Church, He has selected a group of twelve apostles.)

Course No. 11—These two pictures, like those of the other apostles, will be helpful throughout the entire course.



MATTHEW



THOMAS

Photograph by
JONALS CO.

GOD BLESSES JOSEPH

By Marie Fox Felt

"And the Lord was with Joseph and he was a prosperous man."

—Genesis 39:2.

As Joseph traveled toward Egypt with the Ishmaelites, his ten brothers were wondering how to tell their father about him. They knew that their father's heart would break when Joseph did not return with them. They did not like to tell him that they had sold Joseph as a slave. They thought it best to let their father think that he had been killed by a wild beast.

In order that he would think this they took Joseph's coat of many colors and covered it with dirt. Then they tore it into shreds and dipped it into the blood of a young goat that they had killed for that purpose. When they were finished, they returned home to their father taking the coat with them.

As soon as they saw Jacob they showed him the coat. They told him that they had found it and wondered if it could possibly be the same coat that Jacob had given Joseph for his birthday. Immediately Jacob recognized it. It was Joseph's coat.

"A wild animal must have attacked Joseph and killed him," Jacob said. How he wished that he had never sent Joseph on that journey.

Joseph, however, was safe in the land of Egypt. The Bible tells us that "the Lord was with Joseph" (Genesis 39:2.) Because he had such a fine strong body and such an intelligent look on his face, Potiphar, captain of the King's guard, bought Joseph to be his slave.

In Potiphar's household Joseph became a very trusted and admired servant. He did all his work well. He remembered to pray to God each day and to ask for his care and blessings.

All would have gone well and Joseph probably would have stayed there for a long time if it had not

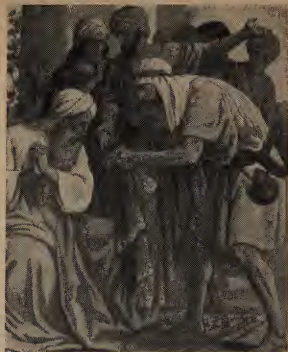
been for Potiphar's wife. She did not like Joseph. She wanted him to do things that were wrong for him to do, and he would not. This made her very angry so she told her husband an untruth. Potiphar believed his wife. He became very angry with Joseph and had him put into prison.

Joseph had done no wrong, and both he and the Lord knew it. When we do right the Lord always blesses us, and he blessed Joseph too. The keeper of the prison came to like and trust Joseph so much that he put him in charge of all the prisoners.

Among the prisoners that Joseph cared for were two from King Pharaoh's palace. One was the chief baker and the other had been in charge of the king's wines and was called a butler. One day when Joseph visited them, he found them both very sad and unhappy. They each had had a dream, and neither one knew what his dream meant. After hearing the dreams, Joseph gave each of them the true interpretation. God had blessed him so that he could tell them what was meant. A short time after this, the butler was released to return to his job at King Pharaoh's palace.

Two years later King Pharaoh dreamed two dreams. In the first dream he saw seven fat cattle come up out of the river and begin to feed in a meadow. Then he saw seven lean cattle come and eat up the fat ones. In the second dream he saw seven good, full ears of corn come up on one stock. Then he saw seven poor, thin ears and the seven thin ears ate up the seven full ears.

The king was very much disturbed and puzzled. He felt sure that those dreams must mean something very important. He called in the wise men of the kingdom, but they could not help him. He was very unhappy and angry with them. Then the chief butler remembered that while



When his sons showed Jacob the coat, he wept.

he was in prison Joseph had interpreted a dream for him so he told the king about it. Immediately a messenger went to the prison with an order that Joseph should be brought to King Pharaoh's palace.

Joseph was very surprised. He wondered why the king would want to see him, but he hurried and "shaved himself, and changed his raiment (clothing), and came in unto Pharaoh." (Genesis 41:14.)

King Pharaoh then told Joseph that he had had two dreams and that none of his wise men could tell him what they meant. Then he said, "I have heard of thee, that thou canst understand a dream to interpret it." (Genesis 41:15.)

Joseph, who had never forgotten God in all the years that he had been in Egypt and who had prayed to Him each day as his parents had taught him to do, answered King Pharaoh in the following manner. Very humbly he said, "It is not in me. God shall give Pharaoh an answer in peace." (Genesis 41:16.) He was willing to give the credit for his power to interpret dreams to God, which was right for him to do, for without God's blessings Joseph could never have done it.

Joseph interpreted King Pharaoh's dream. Because of Joseph's wisdom and trust in God the king placed Joseph in charge of all of Egypt's farming land.

Text: Genesis 39, 40, 41.

Pictures: Standard Publishing Co. No. 113, "Joseph's Coat Brought to Jacob." No. 114, "Joseph Interprets the Dreams of the Butler and the Baker."

THE SILVER CHALICE

By Milton Bennion

The Silver Chalice, a novel by Thomas B. Costain, a story of the Cup of the Last Supper, copyright 1952, Doubleday & Company, Inc., 533 pages, \$3.85.

"Distinguished historian and past master of fiction, Thomas B. Costain has turned his prodigious talent to Biblical times to weave an exciting and inspirational story about the Cup used by Christ at the Last Supper with his Disciples." (The publisher's announcement.)

The Cup used by Christ at the Last Supper is known as the Holy Grail in the medieval legends.

The chief characters in the story are Joseph of Arimathea; his granddaughter, Debora; Basil, the young Greek artist; Luke, author of the third Gospel and the Acts of the Apostles; Peter, chief of the Apostles; John the Revelator; and Paul, the Apostle to the gentiles; also Simon, the magician; and his associate Helena, the beautiful young woman who tried unsuccessfully to woo Basil from loyalty to his wife Debora, and the mission assigned him by her grandfather. Many other interesting characters are included in the story.

Basil was taken to Jerusalem by Luke. They were assigned a secret hiding place in Joseph's great warehouse where the two could work together with the sacred Cup.

Following the death of Joseph, Luke and Basil returned to Antioch, taking with them the precious Cup.

It was the plan to secure models of the heads of surviving apostles and evangelists, who might be rep-

resented as sitting with Christ at the scene of the Last Supper. To this end Basil went alone to Ephesus where, in a secret cave, he heard the Apostle John preach while he made a model in clay. He passed on to Rome in search of Peter and others. In a dream he saw Jesus sitting with his Disciples at the Last Supper. Basil immediately filled in the vacant space he had reserved for him.

Meantime Helena had secured for Basil an invitation from the Emperor Nero to make some models of him and by this means led the way for this young artist to fortune and world-wide fame.

Helena led in a plot to arouse the suspicion of Nero against his slaves and other associates. The question was put to each one present, "Are you a Christian?" Basil answered boldly, "Yes." He thus surrendered all worldly ambitions. He was ordered to be taken to jail to await death. The guards, however, allowed him to escape. With the help of Christian friends he completed his work with Peter and returned to Antioch with his art treasures for the Church. He landed on the Asiatic coast penniless and had to carry his load on his back by night and alone. At his home he was met by Luke who administered medical care and spiritual encouragement. He may well have recalled an admonition received near the beginning of his work in Jerusalem:

"This child (Debora), has told you the first step, my son," declared Luke. "Clear your mind of all other

thoughts. Believe this in the mouth of an old man who has seen much of life: wealth is a burden which fosters pride at the expense of better things. Revenge may seem a sweet and heady drink. But, once quaffed, it is as harmful as a cup of hemlock."

"All I can promise," said Basil earnestly, "is that I will try. That I will try very hard—so that I may be able to see His (Christ's) eyes."

"Oh, Basil, Basil!" cried Debora happily. "That is all we ask." (page 101.)

Basil had endured and overcome temptations in some measure similar to those of Christ following his baptism.

He had been robbed by wicked men of a great fortune due him by inheritance from a great and kindly disposed Greek merchant who adopted him and made him his son and heir. Thus he had been tried as was Job. In return he had the blessing of Luke and the promise of children to bless him and his faithful, loving wife.

He finished his assignment, but in his absence the Cup was stolen by murderous Zealots. Luke promised that "the Chalice will be restored. Tomorrow? In a month? In a year? I do not know . . ."

Meantime, "There will be . . . a convulsion of nature of some kind; and it will be buried deep down and lie in darkness for a very long time, perhaps for centuries. When it is brought out into the light again, it will be into a far different world." (page 533.)

FOR the friendship of two, the patience of one is necessary.

—Indian Proverb.

DOWN in their hearts, wise men know this truth: the only way to help yourself is to help others.

—Elbert Hubbard.

WE are made for cooperation, like feet, like hands, like eyelids, like the rows of the upper and lower teeth. To act against one another then is contrary to Nature, and it is acting against one another to be vexed and turn away.

—Marcus Aurelius.

IS there one word which may serve as a rule of practice for all one's life? The master said, "Is not reciprocity such a word? What you do not want done to yourself, do not do to others."

—Confucius.

“ . . . Let Him Ask of God . . . ”*

WHAT IT MEANS TO BE A LATTER-DAY SAINT

Course No. 7

Immediately on our coming up out of the water after we had been baptized, we experienced great and glorious blessings from our Heavenly Father. No sooner had I baptized Oliver Cowdery, than the Holy Ghost fell upon him and he stood up and prophesied many things which should shortly come to pass. And again, so soon as I had been baptized by him, I also had the spirit of prophecy, . . . I prophesied concerning the rise of this Church, and many other things connected with the Church, . . .

—Pearl of Great Price,
Joseph Smith 2:73.

OUR STANDARD WORKS

Course No. 13

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

—*John 10:16.*

LIFE IN ANCIENT AMERICA

Course No. 15

We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such government; . . .

—*Doctrine and Covenants 134:5.*

LEADERS OF THE SCRIPTURES

Course No. 9

And he commandeth all men that they must repent, and be baptized in his name, having perfect faith in the Holy One of Israel, or they cannot be saved in the kingdom of God.

—*2 Nephi 9:23.*

ANCIENT APOSTLES

Course No. 11

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

—*Matthew 16:24-26.*

THE practice of regularly memorizing worth-while thoughts keeps the mind flexible and young.

GOOD TIDINGS TO ALL PEOPLE

Course No. 17

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

For let not that man think that he shall receive any thing of the Lord.

—*James 1:5-7.*

PRINCIPLES AND PRACTICE OF GENEALOGY

Course No. 21

And there was delivered unto him the book of the prophet Esaias. And

when he had opened the book, he found the place where it was written,

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

To preach the acceptable year of the Lord.

—*Luke 4:17-19.*

PARENT AND YOUTH

Course No. 25

Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence; . . .

—*Pearl of Great Price, Moses 6:57.*

TEACHINGS OF THE OLD TESTAMENT

Course No. 27

But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.

—*I Samuel 16:7.*

A MARVELOUS WORK AND A WONDER

Course No. 29

Then the word of the Lord came unto me, saying,

Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

—*Jeremiah 1:4-5.*

*See Course No. 17.



Superintendents

Sharpened Tool for Effective Teaching

By Superintendent George R. Hill

"For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man."
—Moses 1:39.

WHAT a wonderful thing to be called to act as partners with God in bringing this about! Surely every tool that can be found to add to our effectiveness as Sunday School teachers should immediately be made available and used. There is no time to lose. "It is later than we think."

Such a tool is *The Instructor*—made as helpful as the members of the Sunday School General Board in cooperation with the fifty thousand Sunday School officers and teachers can make it. It tells even the inexperienced teacher how to prepare and organize for presentation, in the forty-five precious minutes available to her, an appealing Gospel lesson which will go straight

to the hearts of her pupils and motivate them to action. If *The Instructor* is studied and intelligently used, lessons in any course can be enriched by a careful perusal of *Instructor* pages and applying the principles found there. And it can aid the superintendency, the chorister, the entire team of officers and teachers in the conduct of a satisfying, reverential, worship service.

Any tool, fine as it may be, has to be properly used to be of maximum value.

So great is the potency of this tool that the superintendency should insist that *The Instructor* be, and not rest until *The Instructor* is, in the home of every officer and teacher; also of every new teacher as soon as appointed; in the homes of every Home Sunday School enrollee and in the homes of parents who desire to aid Sunday School teachers in teaching the Gospel to their children. This should be done by demonstration of its helpfulness and not by

hounding teachers till they subscribe. This latter practice would defeat the very purpose of *The Instructor*. Mere subscription is not enough. If *The Instructor* is to "open the windows of Heaven" to the busy Sunday School teacher, it must be read and pondered.

How can the superintendency motivate the reading and use of *The Instructor*? It is suggested that they read *The Instructor* and then call their teachers' attention to specific messages, enrichments, and techniques. They might point out *Instructor* highlights at each ward faculty meeting. They might request the one leading in prayer at Sunday School prayer meeting each Sunday to ask the Lord to inspire those who prepare *The Instructor* that they may be lead to write and choose those things that will be most helpful. It is the aim to have all Sunday School workers become partners with God in the accomplishment of His purposes.

THE BOUND VOLUME OF THE INSTRUCTOR IS A PERMANENT ADDITION TO THE LIBRARY

By Superintendent George R. Hill

IN the September issue of *The Instructor* a free bound volume of *The Instructor* of 1952 was offered to all of those ward Sunday Schools 100% of whose officers and teachers subscribed to *The Instructor*. During the remaining months of 1952, while this offer was in effect, a number of Sunday Schools availed themselves of the offer and will receive this bound copy as soon as the index comes off the press. We congratulate these Sunday Schools on their achievement.

It is doubtful that a similar offer can be made in 1953 because of increased costs of publishing *The Instructor*. In fact on July 1, 1953,

the subscription price will be increased to \$2.50 per year, 25c a single copy, to cover cost of publication. Until July 1, subscriptions at \$2.00 apiece will still be received.

Most of the articles published in *The Instructor* are of lasting value and comparatively few of them are for only temporary use. For this reason, a bound volume of *The Instructor* is a permanent teaching aid to any teacher or to any Sunday School owning it.

To aid in the retaining of these helpful articles in bound volumes, *The Instructor* will renew its offer to bind the year's issues of the magazine at cost. In other words, for any

person or group sending in the twelve issues (or the thirteen issues including the Convention issue) for 1953, *The Instructor* will have those issues bound with the index and mailed for the sum of \$3.25. We hope that the majority of the subscribers to *The Instructor* will avail themselves of this offer thereby adding the magazine as a permanent addition to their libraries.

A limited number of the back numbers of the 1950, 1951, and 1952 volumes are still available for any ward lacking a number to complete a volume. These will be supplied at 25c for each number as long as the supply lasts.

Taking Sunday School to Those Who Can't Come

By Superintendent George R. Hill

AMONG the members of the Church in the wards who do not come to Sunday School there may be many who find it impracticable or impossible to attend because of distance or other reasons. Such members are just as precious to our Father in heaven as those who can come. These members—all of them—can and should study some Sunday School course of lessons each Sunday in their home, where they might also have prayer, sing the songs of Zion, and read the scriptures and *The Instructor*.

To the enlistment secretary and the superintendent in charge of records is assigned the responsibility of compiling a list of all members of record in the ward who, because of distance, lack of transportation facilities, employment, and sickness or other "shut-in" reasons, are not able to attend the ward Sunday School.

These members should be visited by a committee appointed by the superintendency and invited to enroll in a Sunday School course or

courses most suitable to the age level requirements of the family. They should be invited to purchase a manual (or manuals), teacher's supplement, *The Children Sing or Hymns* or both, and *The Instructor*. They should be encouraged to meet as a family, regularly at some desired time for their "Home Sunday School," to worship the Lord and to study His Gospel.

With *The Instructor* to guide them they could have a varied, well-rounded, spiritual feast with stories, songs, discussions, short inspirational talks, choral readings of memorized scripture, and testimonies. They might administer the sacrament if they get specific authorization from the bishop.

They should be encouraged to send the enlistment secretary monthly written reports of attendance, questions, and comments.

The assistant enlistment secretary—a person chosen because of her love of people and her enjoyment of writing to them—should send to

every family on the list, whether actually enrolled or not, an encouraging friendly monthly "form" letter or if she so chooses, a warm personal letter answering inquiries made if she can, or telling them their questions are being referred to the stake and General boards, if she cannot.

Provision is made for the accounting of members of Home Sunday School families, their addresses, the courses they are studying and *Instructor* subscription data, in the regular Quarterly Report forms and special Home Sunday School Quarterly Report forms. These should be sent to the stake secretary, who in turn will send a copy of each form to the Executive Secretary of the General Board.

The ward secretary and teachers should be instructed to mark the class rolls with an "EH" by the name of each Home Sunday School enrollee, to indicate that each is excused from ward Sunday School attendance and is enrolled in a Home Sunday School.

THE DESERET SUNDAY SCHOOL UNION

GEORGE R. HILL, General Superintendent;

DAVID LAWRENCE MCKAY, First Assistant General Superintendent; LYNN S. RICHARDS, Second Assistant General Superintendent;

WALLACE F. BENNETT, General Treasurer; RICHARD E. FOLLAND, Executive Secretary

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Lucy Gedde Speery
Marie Fox Felt
Gerrit de Jong, Jr.
Earl J. Glade

Thomas L. Martin
Wendell J. Ashton
Edith Ryberg
A. William Lund
Archibald F. Bennett
Kenneth S. Bennion
J. Holman Waters
H. Aldous Dixon
Leland H. Monson
Alexander Schreiner
Lorna Call Alder
Margaret I. Killo

A. Parley Bates
William P. Miller
Ralph B. Keeler
Vernon J. LeMaster
Claribel W. Aldous
Eva May Green
Melba Glade
Addie L. Swapp
W. Lowell Castleton
Henry Eyring
Carl J. Christensen
Hazel Fletcher Young
Hazel W. Lewis

William E. Borrett
Lowell M. Durham
Florence S. Allen
Beth Hooper
Wilford Myrie Burton
Asahel D. Woodruff
James L. Barker
Reed H. Bradford
Frank S. Wise
David A. Shand
Newell B. Weight
Sterling W. Sill
J. Smith Jacobs

Clair W. Johnson
Delmar Dickson
C. Manley Brown
Clarence Tyndall
Norman R. Gulbrausen
Joseph F. Cowley
Wallace C. Bennett
Addie I. Gilmore
Camille W. Halliday
Margaret Hopkinson
Mina Rasband
Edith M. Nash
Marion G. Merkley

Adviser to the General Board: Matthew Cowley

BEAUTY does not lie in the face. It lies in the harmony between man and his industry. Beauty is expression. When I paint a mother I try to render her beautiful by the mere look she gives her child.

—Jean Francois Millet.

JUST praise is a debt, and must be paid.

—Address Book.

MUSIC is the universal language of mankind,—poetry the universal pastime and delight.

—Longfellow.

THE man who "never had a chance" is the man who wouldn't recognize a chance if he met it walking up the street in broad daylight.

EVERYTHING comes to him who waits—if he works while he waits.

FIGURING PERCENTAGES

By Richard E. Folland

WE continue to have requests for percentage charts. We print this informative article for the benefit of those who continue to have difficulty in figuring percentages.

Years ago the General Board prepared a percentage chart for the convenience of Sunday School secretaries. On a small cardboard, it presented a multitude of figures. There have been requests from some secretaries for copies of this chart. The supply is now exhausted.

Rather than reprint the chart, which strains the eyes, we recommend what we feel is a much better method of computing percentages in a hurry. This suggestion came from our former first assistant in the general superintendency of the Sunday School and now president of the British Mission, Brother A. Hamer Reiser.

The device recommended is the slide rule which is inexpensive and obtainable at most novelty stores.

Don't let the term "slide rule" frighten you. Figuring percentages with such a tool may be learned in not over two minutes, and this meth-



The slide rule showing that 8 is to 5 as 10 is to 6.2 or 62%. The letters normally shown at the left of the rule are shown here on the right to assist in illustrating the problem.

od over the months will save hours of figuring and pages of paper.

Let us explain the use of the slide rule with a simple percentage problem:

Suppose we should like to determine what percentage 5 is of 8.

Note the letters at the extreme

left of the slide rule for designating the lines. Now push the middle section of the slide rule to the right until the number "5" on line C is immediately over number "8" on line D. Match as near as possible.

Now, after the numbers have been matched, let your eye follow to the right until it comes to the point on line C that is directly over "1" on line D at the extreme right. You will find that "1" on line D rests a fraction beyond "6" on line C. By counting the spaces between "6" and "7" on line C you will discover that the fraction is between "2" and "3." Hence, the percentage that 5 is of 8 is your "6" and your "2," or 62 per cent.

By experimenting with your slide rule, you will discover that the process is much more simple than the explanation. Also, you will learn that percentages may be obtained readily for figures with more than one digit.

What

LATTER-DAY SAINT SUNDAY SCHOOL TEACHING Has Done for Me

By Harold Christensen*

WHEN I think about my first years in Sunday School, I remember several classes very clearly. I remember them not for the friends who were there nor for the fun we had, but rather for the lessons we were taught. At the time, I probably was not aware of the importance of the lessons. Today, however, I can fully realize how I should incorporate these basic teachings into my life.



One of the ideas that was im-

pressed upon my mind concerned the teachings of Jesus as applied to relations with family and friends. The proper attitude and conduct in the family is certainly essential for love and happiness in family life. I was taught that I should be humble, helpful and eager to share responsibility in the home. The same ideas are applicable in association with friends. Our friends are our brothers and we all belong to God's family.

I am thankful for the Sunday School and the preparation it has given me to meet the challenge of life.

It is the responsibility of the instructors in the Sunday School to impress upon the minds of their students the importance of the lessons they give. It is also the responsibility of the Sunday School students to incorporate into their lives those teachings that will enrich them.

*In recent years, Brigham Young University has gained an international reputation for excellent basketball teams and high sportsmanship. Harold Christensen has helped in winning that recognition, as a member of B.Y.U.'s team that won the National Invitational Tournament in New York's Madison Square Garden in 1951, and as star guard in 1952 and 1953. He is the playmaker of this season's brilliant team.

Long a faithful Latter-day Saint, Harold is currently teaching a Sunday School class in Provo Stake.

MAKING AND OPERATING A HECTOGRAPH

By Hazel West Lewis

A HECTOGRAPH is a device for making duplicate copies of maps, charts and drawings for all classes of the Sunday School. At least two sizes of hectographs can be obtained commercially at school supply houses.

You can make your own hectograph by buying a small cake pan large enough to accommodate an 8½ x 11 inch sheet of paper. Hectograph refills can be purchased in cans, melted and poured into the cake pan, or you can make your own mixture by using the following recipe and boiling for seven minutes:

- 1 pkg. (4 envelopes or 4 tablespoons) gelatin (clear),
- 3 tablespoons of sugar,
- 1 cup of cold water,
- 1 pint of glycerine.



1. Dampen the surface, then dry with sheets of paper laid gently on top.



2. Type, draw, write or trace your master copy using special pencils, inks or typewriter ribbons.

Boil the mixture for seven minutes, then place in a shallow pan and allow it to cool for twelve hours. It is then ready for use.

Suggestions for using:

First, dampen the substance with cold water and then dry with about



3. After ink is dry and when copy is finished, place face down on gelatin surface and smooth with hand.

three sheets of paper, rubbing gently with the palm of the hand. Use hectograph pencil, ink, or hectograph carbon paper when making your master copy. You can get pencils and typewriter ribbons in several colors. With this equipment you can prepare the master copy of any material of which many copies are desired, be it outline, story, picture, program, map, diagram, or music.

The master copy, whether prepared with hectograph pencil, ink, carbon or typewriter ribbon, must be placed face down on the gelatin and smoothed out with the palm of the hand to assure every part of it coming in contact with the gelatin. The master copy should remain in this position from 3 to 7 minutes, depending upon the number of copies desired. The longer it remains on the gelatin the more copies (maximum, 70) can be made.

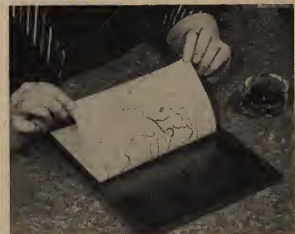
After the copies are made, sponge the gelatin with lukewarm water,

and then dry off to remove as much of the hectograph ink as possible. The residue will in time be so completely absorbed into the gelatin that it will not appear on copies of material subsequently made. If hectograph ink is used, do not turn the master copy face down on the gelatin until the ink is dry.

Approximate costs for hectograph materials are as follows:

standard size hectograph	\$3.25
large size hectograph	8.35
refills (2½ lb. can)	2.95
hectograph pencils	.15
hectograph inks	.55
hectograph typewriter ribbons	1.25

Note: Slightly revised from page 31-32, *The Sunday School Librarian's Guidebook*.



4. After master copy has remained from 3 to 7 minutes on hectograph, make as many duplicates as needed.



5. After copies have been made, sponge surface with warm water and then dry off to remove as much of the image as possible.

ANSWER TO A PRAYER ON A FERRY

By Elder ElRay L. Christiansen,

Assistant to the Council of the Twelve.



WHILE serving as missionaries a number of years ago, a young, married couple and their tiny 1½-year-old daughter, along with another missionary, had been sent to New Orleans by the president of the Central States Mission, Samuel O. Bennion. Upon returning, they had to cross the wide and deep Atchafalaya River. They drove their model "T" Ford coupe, in which the four were riding, onto the raft-like ferry which was to be pushed across the river by a tugboat.

The flat ferry could accommodate only four cars at a time. Three cars were on the ferry, including the automobile in which the missionaries were riding. It had been placed about two feet from the front end of the flat ferry with only a light cable across the front. The fourth automobile was to be placed immediately behind the Ford coupe in which the missionaries sat waiting.

"One more to come," said one of the missionaries. "I wish it would come soon so we can cross the river and then eat our New Year's dinner as we have planned."

Looking back through the small rear window of the crowded coupe, one of the elders saw on the top of the high levee, a large car waiting to board the ferry. At the ferryman's signal, the car started down the high levee. "My goodness," exclaimed the Elder, "that car is coming too fast! It'll crash into us and push us into the river!"

Faster and faster it came! It gained speed as it approached. The brief but horrible thought of being pushed into the river raced through

WORDS THAT BUILD FAITH

Compiled by Gretchen Schreiner

ELEVEN faith-building statements are listed below. Your job is to select the author of each statement. Then place the key letter in the blank. When all blanks are filled with the correct answer, the vertical line will spell out the name of a beloved church leader. To give you the idea, the first answer is shown.

- | | |
|---|---|
| "Upon you, my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron." | (C) Elijah
(D) John the Baptist
(E) The Apostle Peter |
| "O My Father, Thou that dwellest in that high and glorious place, When shall I regain Thy presence, and again behold thy face?" | (A) Eliza R. Snow
(B) Wordsworth
(C) Evan Stephens |
| "If any of you lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not." | (U) Jesus
(V) The Apostle James
(W) The Apostle Paul |
| "As man now is, God once was. As God now is, man may become." | (G) Joseph Smith
(H) James E. Talmage
(I) Lorenzo Snow |
| "Come, come ye saints, no toil nor labor fear, but with joy wend your way." | (D) William Clayton
(E) Parley P. Pratt
(F) Lorenzo Snow |
| "This is My Beloved Son, hear him." | (O) Heavenly Father
(P) Jesus
(Q) Adam |
| "The Book of Mormon is the greatest and the most wonderful missionary that we have." | (L) Wilford Woodruff
(M) Heber J. Grant
(N) John Taylor |
| "The sun shines upon the evil and the good, but the Holy Ghost descends only upon the righteous." | (C) Joseph F. Smith
(D) Brigham Young
(E) Lorenzo Snow |
| "My strength is of the strength of ten because my heart is pure." | (I) George Washington
(J) Henry W. Longfellow
(K) Alfred, Lord Tennyson |
| "God ever works with those who work with Him." | (A) Aristotle
(B) Ralph W. Emerson
(C) Robert Browning |
| "What a piece of work is man; in apprehension how like a god." | (X) Brigham Young
(Y) Shakespeare
(Z) Socrates |

(For answer turn to page 123.)

the minds of the missionaries. There was no time to leave the car. The missionary-driver uttered a silent prayer as he set his foot against the brakes—hard!

A woman in the onrushing car screamed! Onto the ferry came the car, practically out of control. Upon reaching the ferry, one of the wheels struck the edge of a raised plank on the floor, causing the car to turn

abruptly away from the Ford coupe, in which the missionaries sat almost petrified. The runaway car came to a halt within inches of the missionary car. A period of complete silence followed.

"Poor brakes," explained the frightened driver as he left his car. He and the stunned onlookers could

(Concluded on page 123.)

GUIDE US, O THOU GREAT JEHOVAH

JUNE, 1953, "Guide Us, O Thou Great Jehovah," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 56.

FOR CHORISTERS: A conductor's beat should give direction and serve as a means of communication between chorister and congregation. If this is to be realized, attention must focus on the conductor's baton. His preparatory beat will suggest the rate of speed with which the hymn is to be sung. Length of beat and the size of the pattern are related to the vigor and feeling that he desires in the singing. This particular hymn calls for great strength and should reflect the dignity and conviction of the text.

Other items for consideration:

1. Give a definite cue beat.
2. In a four beat measure make certain that beat one is strongly accented and that beat three receives a lesser accent.
3. Give attention to eighth notes and observe that some of them are grouped in pairs.
4. The repetition of the text which occurs in measures nine and ten prompts a climax which is reached in measure twelve. A bit of home practice might improve your direction. The left hand will suggest the *fermata* to the sopranos and tenors while the right hand continues to guide the altos and basses.
5. Be positive in your release of the *fermata* and the last note of the hymn.

—Vernon J. LeeMaster.

FOR ORGANISTS: This hymn melody by John Hughes is vigorous and strong, and we will do well to play it in such a way as to bring out these qualities:

The Right Way

1. Use fairly strong tone.
2. Put the *tremolo* off.
3. Play with strong, regular rhythm.
4. Play *marcato*, with a marked accent.

The Wrong Way

1. Use delicate tone color.
2. Use *tremolo*.
3. Play *rubato*.
4. Play gently, *legato*, with weak accent.

This hymn is not easy to play. The pedals for subbass tone are especially difficult and may perhaps be left silent. Please try to let the

organ take those precious "catch-breaths" in the places where the singers take them. They occur approximately at the points where there are commas in the text.

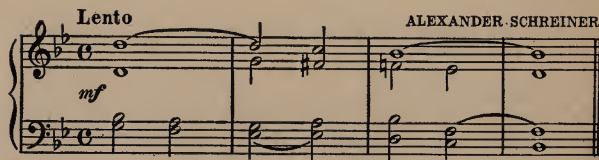
ADDITIONAL FOR CHORISTERS: During the Sunday School conventions which have been held the last six months, our officers and teachers greatly enjoyed singing that very important "Book of Mormon" hymn, "To Nephi, Seer of Olden Time," No. 186 in the latest edition of the hymn book.

We should like to recommend that this hymn be given a prominent place in the repertoire of our congregational hymns.

—Alexander Schreiner.

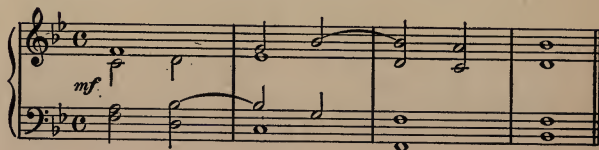
Sacrament Music and Gem

For the Month of June



SACRAMENT GEM

While of these emblems we partake,
In Jesus' name and for His sake,
Let us remember and be sure
Our hearts and hands are clean and pure.





"... with the daffodils"

CREATIVE TEACHING — VICARIOUS LIVING

*"What wealth the show to me
had brought!"*

IT is spring. We are in England.
At home—if nature is kind—the
garden is aglow with daffodils.

It was in the lake country of Eng-
land that William Wordsworth . . .

*"... Wandered lonely as a cloud
That floats on high o'er vales and
hills,
When all at once I saw a crowd,—
A host of golden daffodils
Beside the lake, beneath the trees,
Fluttering and dancing in the breeze.*

*"Continuous as the stars that shine
And twinkle on the Milky Way,
They stretch in never-ending line
Along the margin of a bay:
Ten thousand saw I at a glance,
Tossing their heads in sprightly
dance.*

*"The waves beside them danced, but
they*

*Outdid the sparkling waves in
glee;*

*A poet could not but be gay
In such a jocund company;*

*I gazed—and gazed—but little
thought*

*What wealth the show to me had
brought.*

*"For oft, when on my couch I lie,
In vacant or in pensive mood,
They flash upon that inward eye
Which is the bliss of solitude;
And then my heart with pleasure
fills,
And dances with the daffodils."*

Creative teaching is like that.
It was a day in June. We made a
coach trip through the Trossachs,
Loch Katrine, Colontogal Ford,
Ellen's Isle, Loch Lomond. These
recalled Monan's rill, where "danced

Ward Faculty Lesson for June

By A. Hamer Reiser

the moon," while "the stag drank his fill."

They still talk of it—and they will
as long as they live—that fortunate
party of missionaries, who made up
the group which accompanied the
beloved creative teacher, David O.
McKay.

The Trossachs, the lochs, the
spots famous in romantic legend,
lived again in the words of that cre-
ative teacher. The experience sent
the missionaries who had read "The
Lady of the Lake," back to the
poem to recapture past moments of
delights. Others had a sense of hav-
ing missed something.

The creative teacher, reading the
lovely lines as they stood on the
banks of the lochs, recreated the
adventure to the never-to-be for-
gotten delight of the young men and
women. Creative teaching is like
that.

"O how lovely was the morning!"
A short verse, a clause, a snatch of
song, a bar of music; the sacred
grove, springtime, "Bees were hum-
ming, sweet birds singing, music
ringing through the grove," . . . ; a
boy, a prayer, a momentous vision
and the lives of millions have been
transformed—and the transforming
has continued for more than a hun-
dred years.

Creative teaching is the kind
which builds rich and varied asso-
ciations of ideas around the great
truths with which teachers deal.

Creative teaching builds many
vivid connotations around apt
phrases, skillful clauses, picturesque
poetry, and sublime allusions from
scripture.

Gain Inspiration from Every Source

Creative teaching makes delib-
erate, studied attempts to gain in-
spiration from every available source
and to read enduring meaning into
truth, and to clothe it with graphic
forms which throb and pulsate with
the breath of life.

Creative teaching starts a chain reaction of recollection and association which brings truth into being again and again in new applications.

Creative teaching makes of words, sights, sounds, fragrances, of "the whole realm of sense"; strong magnets having powerful, attractive forces to draw unto them rich meaning and abundant connotations.

Creative teaching associates truth with so many everyday, commonplace, companion facts, ideas, illustrations, principles, suggestions and channels of action, that forever after the learner, as he meets any of these, rediscovers the truth.

Creative teaching starts the cumulative processes of learning. It is like a snowball rolling down hill and gathering more and more as time passes and life flows on.

Channels Into Consciousness

We learn by what we see and hear and say and do and feel and smell and think and perceive of the whispering of the Spirit. Creative teaching utilizes all of these channels into the consciousness of the learner.

The Master taught by using the concrete, commonplace, available things of every day: the heaven, the coin, the sheep, the fig tree. Every recurring use brought his principles again to the mind of his listeners.

Children will begin to understand the nature of pioneer life, if you will give them the experience of tasting beans and salt pork, corn bread and molasses, the daily fare of the pioneers at Winter Quarters.

Learners gain vicarious experiences from well-told stories, from pictures, songs, dramas, pageants. Taking parts on programs, speaking, filling class assignments, answering questions, going on excursions and field trips, offering prayer, are ways of having direct and vicarious experiences, which are a part of creative teaching.

Creative teachers consciously plan to use these means of placing their learners in situations from which they will have direct or vicarious experiences.

Creative teaching is a process of taking the numerous elements available every day and organizing them so they add up to something which

has enduring meaning. Creative teaching enlists the commonplace things of every day and associates them with truths and principles, eternal and universal in their applications.

When the truths expressed in scripture and in song keep constantly coming back to life as we read, hear and sing them, you know that a creative teacher has been at work.

When participation in Gospel ordinances fills our souls anew with inspiration and motivation to live righteously, you know that a creative teacher has done his work well.

When mind and heart and life are full of rich and abundant connotations which start up at a familiar word or phrase of scripture or bar of music or line of poetry, when sights and sounds, fragrances, acts, thoughts and whisperings of the Spirit flood the mind, you know that teachers have been creative.

*"For oft, when on my couch I lie,
In vacant or in pensive mood,
They flash upon that inward eye
Which is the bliss of solitude;
And then my heart with pleasure fills,
And dances with the daffodils."*

ANSWER TO A PRAYER ON A FERRY

(Concluded from page 120.)

not explain the reason the runaway car stopped when it did rather than bump the little coupe off the ferry to be lost in the deep, dark river.

"Yo' all must be good, prayin' folks!" the ferryman said shaking his head slowly.

He knew and the missionaries knew that only the watch-care provided by their kind Heavenly Father had saved them from disaster. That morning in their prayers they had not forgotten to importune their Heavenly Father and supplicate Him

for His protection in the journey. Their prayers were answered!

I know that this incident is true because I was in the Ford coupe, with Sister Christiansen, our daughter Frances Jean and Elder Rosenhall from Bellingham, Washington. Although Frances Jean was too small to realize what had taken place, the rest of us have never forgotten that experience.

IN ANSWER

My father, who was one of the old type of Christians, singularly narrow, as some men would say, and terrifically strong, was sometimes a little rough in his methods of speech. I say this about him to introduce a reminiscence of my boyhood, the effect of which was startling to me then, and has never passed away.

I was standing by his side when a woman asked him, "Do you expect to know your loved ones in heaven?"

In a moment he said, "I certainly don't expect to be a greater fool then than I am now."

This was . . . a bit rough, but the philosophy of it, in my judgment, is unanswerable.

—G. Campbell Morgan, *This Was His Faith*.

ACTION

STRANGE as it may seem, one of the elements of success is dissatisfaction; not the kind that produces grumbling, complaining and bickering, but instead the kind that caused the Pilgrims to set sail for a new land with the determination to secure for themselves liberty in every sense of the word.

—Elevations, Kimball Elevator Co.

Answer to
"WORDS THAT BUILD FAITH"
found on page 120:
DAVID O. McKAY

A CHILD AND THE FATHER

*By Jessie Maxwell**

I took a little child's hand in mine.

He and I were to walk together for a while. I was to lead him to the Father. It was a task that overcame me, so great was the responsibility. And so I talked to the child only of the Father. I painted the sternness of His face, were the child to do something to displease Him. I spoke of the child's goodness as something that would appease the Father's wrath. We walked under the tall trees. I said the Father had

power to send them crashing down, when struck by His thunderbolts. We walked in the sunshine. I told him of the greatness of the Father, who made the burning, blazing sun. And one twilight we met the Father. The child hid behind me. He was afraid. He would not look up at the face so loving; he remembered my picture. He would not take the Father's hand; I was between the child and the Father. I wondered. I had been so conscientious, so serious.

I took a little child's hand in mine.

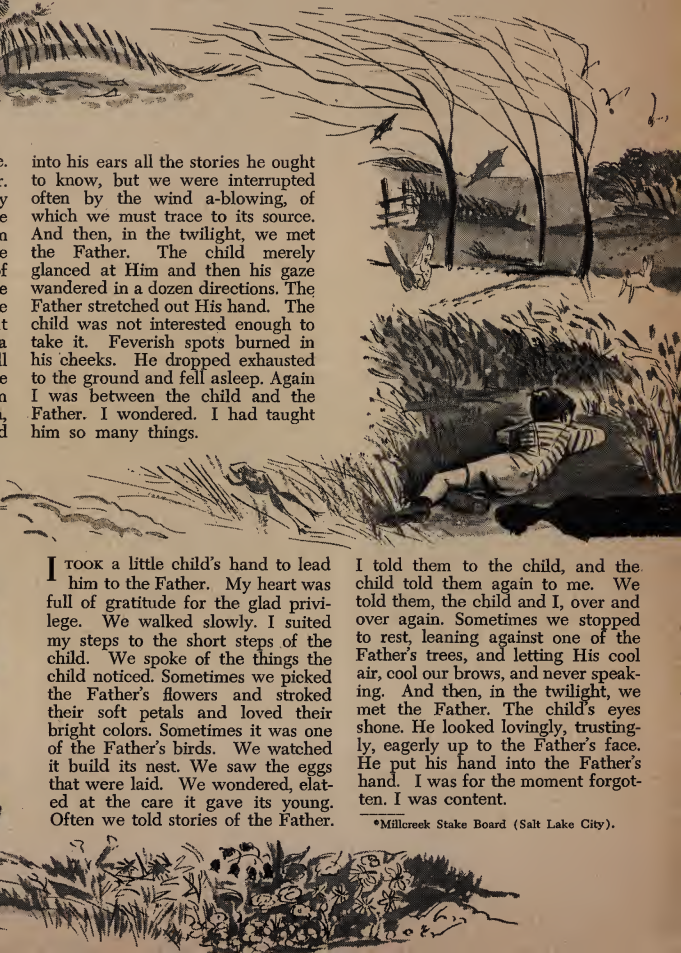
I was to lead him to the Father. I felt burdened with a multiplicity of the things I had to teach him. We did not ramble, we hastened from one spot to another spot. At one moment we compared the leaves of the different trees. In the next we were examining a bird's nest. While the child was questioning me about it, I hurried him away to chase a butterfly. Did he chance to fall asleep I awakened him, lest he should miss something I wished him to see. We spoke of the Father, Oh, yes, often and rapidly. I poured

into his ears all the stories he ought to know, but we were interrupted often by the wind a-blowing, of which we must trace to its source. And then, in the twilight, we met the Father. The child merely glanced at Him and then his gaze wandered in a dozen directions. The Father stretched out His hand. The child was not interested enough to take it. Feverish spots burned in his cheeks. He dropped exhausted to the ground and fell asleep. Again I was between the child and the Father. I wondered. I had taught him so many things.

I took a little child's hand to lead him to the Father. My heart was full of gratitude for the glad privilege. We walked slowly. I suited my steps to the short steps of the child. We spoke of the things the child noticed. Sometimes we picked the Father's flowers and stroked their soft petals and loved their bright colors. Sometimes it was one of the Father's birds. We watched it build its nest. We saw the eggs that were laid. We wondered, elated at the care it gave its young. Often we told stories of the Father.

I told them to the child, and the child told them again to me. We told them, the child and I, over and over again. Sometimes we stopped to rest, leaning against one of the Father's trees, and letting His cool air, cool our brows, and never speaking. And then, in the twilight, we met the Father. The child's eyes shone. He looked lovingly, trustingly, eagerly up to the Father's face. He put his hand into the Father's hand. I was for the moment forgotten. I was content.

*Millorek Stake Board (Salt Lake City).



Come to the House of the Lord

By Margaret Hopkinson



GETTING all dressed up on a Sunday morning and coming to Junior Sunday School is a very challenging and stimulating experience for the young child. To the Sunday School is given the challenge of making this experience different than going downtown or to a party, to visit grandmother, or even to attend a weekday function at the ward meetinghouse. Within the walls of the chapel must come the experiences that will help the child know what it means to worship in the Lord's house.

When the building is dedicated, the child should be a participant in the service. To the child the dedication should mean that a prayer was offered asking our Heavenly Father to accept the building as a holy place where He would come and where His children might feel His nearness. What is done in the building will determine the child's reaction as to what a holy place means. Therefore, experiences should be provided to bring to the child an understanding and knowledge that the Lord's house is a house of reverence.

A lovely picture of the chapel with the words, "This is the Lord's house," printed beneath the picture will focus the child's attention on the fact that the chapel is a very special place. The song,

"This is God's house and
He is here today,
He hears each song of praise,
And listens when we pray."¹

gives the spiritual interpretation to the picture. The song, "Reverence"² adds to this interpretation.

Coordinator's Responsibilities

Before beginning the continuous undertaking of teaching reverence,

the physical conditions should be checked and made as comfortable and delightful as possible. If a child is physically comfortable, the teaching of reverence is minimized.

Coordinator and teachers must be in agreement as to desired ideals and goals. Each must assume direct responsibility in helping to achieve. Each must be willing to help make the room a place where the spirit of our Heavenly Father can dwell. Everything should be ready and in order before the children arrive. Lessons must be prepared to meet the needs and interests of each group.

To know how to suggest is the art of teaching.

—Amiel.

Ideals and Goals

Children like to know the patterns of behavior that are expected and will respond if properly motivated. They respond to behavior rules they have helped to formulate, such as:

- I will walk quietly in the chapel.
- I will sit quietly and listen.
- I will sing with a sweet voice.
- I will remove my wraps quickly.
- I will bow my head during prayer.

Drawings of large stick figures or pictures of these goals are helpful reminders.

Suggestions for Developing Reverence

Children feel secure in doing routine activities if the activities have been carefully organized.

Have a teacher at the door to greet the children in a quiet and friendly way. When inside, the children should have someone to help them with their wraps and to find their places if help is needed.

If a stairway leads to the room, a teacher on the stairs could prevent

any disturbance that might occur there.

Devotional music as the children enter is very effective.

In separating for classwork, quiet music as found in *The Children Sing* could be used to designate each group's departure. A beautiful picture could serve the same purpose. A wise teacher will lead the group to the classroom.

At dismissal time, the same procedure used as in greeting would make for an orderly exit.

This verse could be a reminder of the conduct becoming in the Lord's house:

My voice and feet are small,
So up the stairs,
And through the hall,
I'll go so quietly
I'll not be heard at all.

Clean and Beautiful

Through informal teaching children should be made aware of their responsibility in keeping the Lord's house beautiful.

Encourage them to keep their feet on the floor, to leave their chairs in the right places, to leave the floors and halls clean, and to enjoy but not destroy the flowers, shrubbery and lawns which surround the building.

Many Experiences

Parents should see that their children have a number of opportunities to go to the house of the Lord.

They should experience the joy of attending sacrament meeting and of knowing that the chapel is where many holy ordinances are performed. It is in the Lord's house that the sacrament is blessed and children are named and blessed. It

¹*The Children Sing*, No. 82.
²*The Children Sing*, No. 81.



Photo by Ray Kooymann

Like the other children Christine Odell and David Ipson believe that the Junior Sunday School chapel of the Twenty-first Ward is a special place. Accompanying them through the door is Eva Voules, coordinator, while Nola Lylbert prepares to lead in singing accompanied by Gayle Lawrence.

is here children are confirmed members of the Church and their fathers and brothers receive the priesthood.

Experiences in the Junior Sunday School could create a spirit of love and respect that equals that of David's when he said: "I was glad when they said unto me, Let us go into the house of the Lord." (*Psalms 122:1.*)

NEXT month's article will be "The Worship Service" by Edith M. Nash.

SACRAMENT GEM

Heavenly Father, while we eat
Of holy bread this day,
May it bring a blessing sweet
To each one we humbly pray.

SONG of the Month for Junior Sunday School:

"Sing We Now at Parting," No. 29, *The Children Sing*.

The children might enjoy learning a Sunday School parting or good-by song other than the short, simple ones most Junior Sunday Schools have been using. There are some fine thoughts in this song with which we can end the Sunday School period. Here, we are singing to our Heavenly Father rather than to each other. We are not only praising Him for His mercy, love, and many blessings, but we are asking Him to watch over us and help us to serve Him. The children should be made

aware of all these things as the song is taught. They will need to learn three verses in order to get the full message.

As this song is used frequently in all other meetings of the Church, the children will gain satisfaction in being able to sing it. Sing the song reverently as indicated and not too fast.

—Beth Hooper.

QUESTIONS FROM THE FIELD:

Quarterly Conference

QUESTION: Is it recommended that Junior Sunday School be held on quarterly conference Sunday?

Answer: Yes. Some type of class-work is planned for all Sunday School members on any type of conference day, but members who wish to attend the conference are excused. In the Senior Sunday School, classes sometimes are combined on these special days; but this is not usually done in Junior Sunday School because few young children go to conference and Sunday School attendance warrants a normal service.

Where children are setting habits of regular church attendance, it is very important that the program go forward in full strength Sunday by Sunday.

Stake Problem

Question: Our ward is in an out-

lying stake and families travel to and from church as a unit. This means that on quarterly conference Sundays children accompany their parents to the conference and need to be planned for on a stake basis. How would you suggest that this be carried out?

Answer: Your problem is one common to Sunday School workers throughout many parts of the Church and calls for special consideration. Under such conditions the number of young children to be cared for is usually quite in excess of the number ordinarily found in a regular Junior Sunday School, and the hours are longer than the Sunday School program.

Stakes meeting this problem best study it as a stake program rather than just a Sunday School program and usually rotate responsibility for caring for the children between all of the organizations concerned with them. This brings the Relief Society, Primary, and Sunday School into the plans and gives children contact with a variety of leadership.

As Sunday School workers assume their duties they can be helped in planning by using many sources such as: stories and poems from *A Story to Tell* and *The Instructor*; supplementary lesson material found in the back of the lesson manuals; songs and rhythms from *The Children Sing*, *Happy Songs to Sing—Children's Activity Song Book*, *The Instructor*; and quiet rest exercises found in lesson manuals and *The Instructor*. It is important to have about one adult to each twelve children.

—Eva May Green.

LESSON ENRICHMENT

THE following supplementary lesson material may be used in any of the departments of the Junior Sunday School for enrichment purposes.

Verses that Tell of Coming of Spring

SPRING

Spring is coming,
How do I know?
Little robin told me.

Spring is coming,
How do I know?
Robin told me so.

—Moielle Renstrom.

LITTLE RAIN

When I was making myself a game
Out in the garden, a little rain came.

It fell down quick in sort of a rush,
And I crawled under a snowball
bush.

I could hear the big drops hit the
ground
And see little puddles of dust fly
around.

A chicken came till the rain was
gone;
He had just a very few feathers on.

He shivered a little under his skin,
And then he shut his eyeballs in.

Even after the rain began to hush
It kept on raining up in the bush.

One big, flat drop came sliding
down,
And a ladybug that was red and
brown

Was up on a little stem waiting
there,
And I got some rain in my hair.

—Elizabeth Maddox Roberts.

EASTER

The air is like a butterfly
With frail blue wings,
The happy earth looks at the sky
And sings and sings.

—Joyce Kilmer.

Faith-promoting Story

HE GAINED ASSURANCE

WHEN President Stephen L. Richards was a young man attending a university, he desired to be assured in his heart that the Gospel was really vital. So he prayed earnestly and persistently, believing he would gain assurance. In due time peace and satisfaction

came to him, and he went about his tasks in the Church with eagerness.

Through his faith and works he was given one important duty after another. He is sure now that working to establish the kingdom of God on the earth results in real happiness in this life and rewards in the life to come.

—I. M. Richards.

THE LAMBS

A study of the child shows him to be a great lover. He loves nature. Did you ever see a child who did not love flowers? He loves work. Did you ever see a child who did not ask for hard tasks to do? The child is a lover of humanity. He puts out his tendrils and winds them around the heart of all who are near. What an important duty we religious teachers have in moulding this divine love of the child. We are commanded as was Simon of old, "Feed my lambs."

—Eva May Green.

BITS OF WIT

HAMMER HEADED

THE village blacksmith finally found an apprentice willing to work hard at low pay for long hours. The smith immediately began his instructions to the lad: "When I take the shoe out of the fire, I'll lay it on the anvil; and when I nod my head, you hit it with this hammer." The apprentice did just as he was told. Now he's the village blacksmith.



—Link.

TRUE

PRaise is something a person tells you about yourself that you've suspected all along.

—Gilcrafter, Gilbert Paper Co.

TASTY LESSON

AN old professor was scolding his students: "You do not use your faculties of observation! You do not observe!"

Picking up a jar of vile-smelling chemicals, he stuck one finger into the jar and then into his mouth. Then, passing the jar around, he commanded his class to do the same.

After each student, with a grimace and a shudder, had prodded a finger into the concoction and licked it, the old professor exclaimed triumphantly, "I told you so! You do not observe. If you had, you would have seen that the finger I stuck into the jar was not the finger I stuck into my mouth."

—Boy's Life.



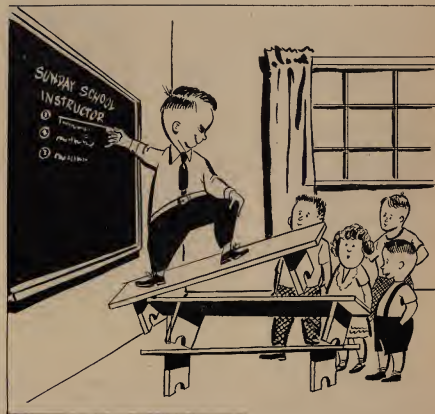
TRY HARD!

"HAVE you forgotten that you owe me five dollars?" asked the benevolent friend.

"No, not yet," replied the borrower. "Give me time and I will!"

SUNDAY SCHOOL SANDY

by Dick Carter



Since reading *THE INSTRUCTOR*, Sandy is sure getting good; he now talks to us instead of the blackboard, and he doesn't turn his back on us.

THE DAWN OF LIFE ETERNAL

By Kenneth S. Bennion

THE priest Zacharias, being moved upon by the Holy Ghost, prophesied of his son, John, saying:

"And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

"To give knowledge of salvation unto his people by the remission of their sins,

"Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

"To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." (Luke 1:76-79.)

During all the history of mankind upon the earth, clouds have darkened the light of day, and death has not ceased to cast its shadow upon the hearts of men. Though death, with its anguish of parting, its hopelessness and despair, came into the world with the transgression of Adam, the seeds of life eternal had already been sown, in the great council in heaven that decreed this earth and established the plan whereby it should be peopled.

Part of this plan was that in the Meridian of Time, the Redeemer should come, bringing the fullness of the Gospel—a Gospel of love and righteousness, a Gospel that would make possible the triumph of life over death.

Though these things were known to God's chosen people, they were apparently not fully understood. Even the closest friends and followers of Jesus did not catch the full vision of His teachings and of the hope of eternal life that His Gospel offered freely to all mankind.

When Lazarus died, Martha was filled with great sadness. She knew that there would be a resurrection, but apparently did not understand its literalness; nor did she realize that it was through Jesus that there should come a resurrection. That

was why Jesus said to her: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die." (John 11:25-26.)

The powers of evil hover always over the world. They would circumvent, if possible, the very Plan of Salvation, and would enslave forever the children of God. It must have seemed to the followers of Jesus that these powers had triumphed, that dreadful day on Calvary. The Lord and Master had been taken, tried in the court—though the trial was but a mockery—and had been crucified. He had been placed in the tomb; a huge stone had been rolled over the door and sealed in place. As if to emphasize the finality of His death, Roman soldiers paced to and fro before the sepulchre, guarding it securely.

But in the early dawn of that glorious Sabbath Day, angels came and rolled away the stone; and Jesus Himself, a resurrected being, stepped forth. Guards fell to the ground in terror and then fled away to tell of the strange happenings. Mary and the other women came to complete the sad rites of preparing the body for its endless stay in the tomb and were told by an angel that Jesus was not there, that He was risen, as He had said.

The powers of darkness were forever doomed to final destruction. The way was opened at last for the redemption of mankind. The pattern was set, the course was marked. Our Elder Brother had made possible the salvation of all the children of our Heavenly Father if they would but follow the path laid out for them. The testimony of Job, fantastic as it may once have seemed, was now justified. Surely this was the brightest day in all earth's history!

Nearly two thousand years have passed since Jesus arose from the dead, as He had promised. Evil continues to beset the paths of men. The way is long and difficult. Often we lose heart; and sometimes we turn again in despair to the feeling that life is futile. But the path that Jesus marked lies before us. The words He uttered ring as clearly as when He spoke to his disciples on the shores of Galilee.

If we will but open our eyes, we may see proof of the glorious triumph of life over death. We see the year grow old and the winter come; then, almost before we realize the passing of time, buds spring forth and nature comes again to life. Or, in the light of every dawn there comes to us a realization that old days are gone, that before us lies a new life in which we may, with God's help, atone for the mistakes of yesterday and move onward toward our goal.

In the troubled days of our time, when doubt and disbelief are common among us, when evil, with renewed determination, seeks to overpower us, when the hearts of men fail because of the problems, tragedies and disappointments of life, let us take fresh courage from the account of the resurrection, from the signs that God has given us to guide our steps aright. Let us read again the story of the resurrection as it is told in our Scriptures. Let us look for signs of the new day, the coming spring.

We shall have courage to continue the struggle against evil, the strength to overcome temptation, and to face anew life's problems, if we but hold fast in our hearts the knowledge that the resurrection is sure, that death is but a door to a new and glorious life. This is the great message of the Gospel. This is the hope of the glad Easter time.

Photo opposite is "Dawn" by Hal Rumel.



DO YOU RUN ERRANDS OF ERROR?

MOST of the names that paraded through my college textbooks have long since been forgotten. Some of them have lingered. One of these is Frederick Winslow Taylor.



FREDERICK W. TAYLOR
He looked for short cuts.

I suppose one reason that name stuck was because I learned that he was a lover of tennis. He and his partner won the United States doubles championship in 1881.

But Frederick W. Taylor was much more than a championship tennis player. A lawyer's son, he studied in France and Germany. Then he set his eyes on

a degree at Harvard law school. But those eyes grew weak, so weak that he abandoned his studies. He became a common laborer in a Philadelphia steel plant.

The world could well be grateful for Frederick W. Taylor's starting job in a steel plant. He studied the motions of the laborers' hands. He looked for short cuts for doing things better and faster. He became known as the "Father of Scientific Management."

Time is far more precious than money. Some people never exhaust their money, but all of us will run out of time—on this good earth. That is why it would be profitable for all of us—at least occasionally—to apply Frederick Taylor's outlook to the job we do. This is true with our Sunday School assignment, too. Most of us are so busy doing that we do not pause to look at the doing.

You may know of good teachers who spend hours and sometimes days looking for a picture or poem or anecdote because they had failed to file it away when they first saw it. Some superintendents cause disorder by rushing about doing little chores that could be assigned beforehand to youth—such as passing out hymnbooks and putting chalk near the classroom blackboards. Considerable time is spent pleading with teachers to attend prayer and faculty meetings because the superintendency did not stress attendance at these meetings, at the time teachers were called to service.

Thomas A. Edison, the inventor, once told a newspaper reporter that "genius is one per cent inspiration and ninety-nine per cent perspiration." I disagree.

Certainly work is blessed. But it is more fruitful if it is the partner of thinking as well as of inspiration.

You know of men and women who are hard and long plodders, but who never seem to reach the summit. Sometimes they do not get the breaks. Perhaps some lose out because they fail to do as Frederick Taylor did and pause to look at their own motions.

There was once a woman in our neighborhood who was proud of the savings she made in purchasing gasoline for her automobile. She told us about them. She drove across town to buy her gas at a station catering to trucks. She said she saved a few pennies on each gallon. To some of her neighbors those trips were errands of error. The mileage she required to reach the station and return actually cost her about as much as the amount saved on the gas. Besides, she apparently had failed to consider the value of her own time in making the trips.

Committee meetings are necessary for good Sunday School functioning. But they are often death traps for time. Ever sit through a meeting that went on and on while all discussed the menu for a social? Sometimes considerable time is taken up giving announcements and assignments that could better be distributed on slips of paper.

That does not mean that friendly discussions are a waste of time. Quite the contrary. They can be real living. Nor was Abraham Lincoln on an errand of error when he walked six miles to pay back a woman the six cents she had overpaid for dry goods in his New Salem store. That was greatness.

All of us will find more time for leisure and greatness and better Sunday School performance if we measure our study and working motions. Long before Frederick Taylor's day—more than 2,500 years before—there lived a wise man named Jethro. He was the father-in-law of Moses. Jethro visited Moses while he was leading the Israelites in the wilderness. Jethro observed Moses as a leader. From "morning unto the evening" Moses toiled in judging the people in matters great and small.

Then Jethro counseled his son-in-law: "The thing that thou doest is not good. Thou wilt surely wear away, both thou and this people. . ."

Jethro suggested that Moses appoint rulers of thousands, hundreds, fifties, and tens to judge the people in lesser matters. Only the major problems should come before Moses. And Moses "did all that he had said."

Why not be your own Jethro or Frederick Taylor? Don't wear yourself away. Do your job well, but look for short cuts through better organization. They will probably be short cuts to happier living for both you and your Sunday School associates.

—Wendell J. Ashton.